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CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, NOVEMBER 15, 1845. DAVID REED, PROPRIETOR.

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For the Register.

PHILOSOPHY AND FAITH.

Such is the title of a Sermon, now before us, composed and preached by Rev. N. Lord, president of Dartmouth College, on the Sabbath before Commencement, 1842, for the special benefit of the Class about to be graduated. The purpose, the drift, of this discourse is, to compare and contrast philosophy and faith; human reason and Divine Revelation; science and religion; the love of the Schools and the wisdom of the Bible. It aims to depreciate the one and to glorify the other.

We are not pleased with this kind of thing. It offends us to see philosophy and religion pitted against each other in the attitude of antagonism; We believe in religion as a truth; we also believe in philosophy as a truth. And we disbelieve that there is any hostility and repugnance between them; that they are mutual enemies, not cordial and true friends; that what one says is never gainsaid by the other.

The author of the discourse gives a uniformly bad character to philosophy. It is the offspring of pride; an attempt and pretention to know and to tell what is both unknown and unknowable. It is always anti-religious. And what is more, it is got up for the very purpose of falsifying the Bible and waging war with religion. This is an old and a cant crimination. It has always been alleged against the friends and cultivators of knowledge. The populace of Greece urged it against their philosophers who taught that meteors and eclipses and earthquakes and the malformations of human bodies and of brute animals, were natural phenomena; not the supernatural works of the gods. The first Copernican astronomers who, three hundred years ago, declared it as a fact of science that the earth moved, not the sun, in producing the vicissitude of day and night, were assailed as infidels and enemies of the Bible. And when, about fifty years ago, some German and French philosophers suggested the doctrine that the earth was in a gradual state of formation during a long series of years and ages, they were virulently impeached as the enemies of God's Holy Word. It was charged upon them that they had invented their new doctrine for the sake of impugning the Bible. It was not enough to charge the new doctrine with being unscriptural, but the authors and abettors of it were accused of acting from a motive of hostility to the Christian religion. In this very strain and spirit of crimination, President Lord freely and largely indulges. All philosophers are bad men. They hate God; they hate truth; they hate the Bible. Indeed, he insists that all natural men are bad men; that they are incapable of being philosophers; that the word, philosopher—signifying a lover of truth—applied to natural men, is a falsehood.

We present some extracts from the discourse to verify the brief account given of it above, and as subject matter for subsequent remarks.

'In all these ways the adversary has not done so much evil to mankind as by perverted talents and learning; by partial and false systems which have given a bad direction or excitement to the mind and furnished apologies for transgression,' p. 4.

The proposition suggested by the text—John viii. 42–47—is this; 'the hostility of the human mind to Divine Truth evinced by philosophy,' p. 5.

'It—philosophy—is the science of essences, of interior natures, of things beyond sight; all theories and speculative systems concerning spirits and spiritual agencies, conditions and destinies; all essays of the human mind on subjects which cannot be tested by any criterion within the reach of the human faculties, except Revelation; all essays in opposition to Revelation or in distinction from it. It is *our* view of these profound matters as distinguished from *God's* view of them,' p. 6.

'All philosophies have a common characteristic; they are speculative; birds that float in the air, and the prince of the power of the air. They are intangible, they rest not on the facts of nature nor on Revelation,' p. 7.

'A philosophy in distinction from the Bible *must be wrong*. The facts of the spiritual world, who can know except as they are made known by the Father of spirits?—Hence the Bible condemns all philosophies. The inspired writers condemn the habit of leaving the known for the unknown and the unknowable, of curious search into matters beyond the limits of our faculties, the inflation, pride and vain conceit growing out of these unguided speculations. Philosophy is *human* and *humanity* is entirely disordered by sin,' p. 8.

'Man is disqualified for being God's interpreter, in the things of the Spirit, except so far as Jesus Christ, the Great Restorer, recovers him and gives him the mind of the eternal Logos. He who feeds upon them,—philosophies—becomes a paralytic or a lunatic; a bigot or an enthusiast,' p. 9.

'Philosophy boasts of its theories and systems; its masters and disciples; and above all, of its *name;* but aside from its other deceptive recommendations, its very *name*, in its relation to the unsanctified mind of man, is *a falsehood*. The love of truth exists not in this fallen world except as it is *inwrought*, according to the Divine purpose, by a saving Christianity,' p. 10.

'The Bible asserts that man is an enemy to the truth *because it is truth*,' p. 18.

'We have no faculties to comprehend the nature of spirits. The spiritual world is as real as the physical; its laws as certain and invariable. But we cannot know them, and our conceptions of them, formed necessarily by a wild imagination, must be infinitely unlike them. 'A man can know nothing except it be given him from heaven.' An idea of God, of Christ, of the human soul, of moral agency, of divine efficiency, of virtue, sanction, heaven or hell, a system of religion, a philosophy not squared to the facts as we have them from the holy men who wrote as they were moved by the Holy Ghost, *is nothing*. Ingenious it may be, but it is not true science and time which tries all things will detect it fallacy,' p. 20, 21.

We had marked other passages for extraction, but our space does not suffice.

We proceed to a few brief remarks. It is our deliberate opinion that President Lord has *misrepresented* philosophy; that it is not the thing which he represents it to be; that it is not—necessarily and generally—anti-religious and anti-Scriptural. Most philosophers have been religious men; good men; a great part of them have been decided believers in the Bible. The purpose of philosophy has not been, to discern the invisible, to touch the intangible, to know the unknowable, to sound the unfathomable; *But* to search out *the searchable*; to attain *the attainable;* to apprehend the *comprehensible*. And in respect to these things, will President L. say that it has labored altogether in vain? Is the world now where it was in the days of Noah and Adam?

The province of philosophy is, not so much to *ascertain* facts, as to *generalize* them; to *classify phenomena;* to define and analyze and reduce things to their elements and principles. And it takes facts and phenomena wherever it finds them; in the Bible and out of the Bible. Philosophy labors not only *without* the aid of the Holy Scriptures but also *with it*. The Bible is not a book of *theorems* and *definitions*. It is not *a system*. And men have found it convenient to *generalize* facts and truths.

All religious opinions are the results of generalization. They are the work of philosophy. Mr. Lord attaches himself to the—so called—Orthodox school. It holds a certain set of religious doctrines which it professes to derive by generalization from the Scriptures. The Orthodox system is thus obtained. It is the product of the philosophy, of the abstraction and theory, which President L. so severely condemns. Let philosophy, abstraction and theory cease, and Orthodox systematic theology would be no more. The latter could have no existence without the former.

Dr. Lord professes to rely upon the Bible for the sustentation of his favorite doctrines. But under what conditions can he and his brethren of similar faith with himself derive aid from the Bible? It is only by furnishing a philosophical program to guide the study of disciples. It is by fixing the definition of words and sentences. This is their Archimedian lever with which to move the world. The Bible says, 'Except a man be born again,' etc. But the Bible does not define regeneration. Orthodox commentators do this. And they do it by the aid of philosophy. For the definition is no other than a philosophical art. But the writers of the Bible do not ordinarily employ words in a technical sense. Their diction is popular. They use terms loosely and indefinitely. It is only under the guidance of philosophy that the technical senses of Orthodoxy can be fixed upon them. Romanists and Episcopalians say that the regeneration spoken of in the New Testament is Christian baptism. Calvinists say that it is the implantation of a new physico-spiritual principle; the indispensable foundation for right desires, affections and conduct. But no uninstructed reader of the Bible would, without his program, understand the texts in their Orthodox import.

The author of the discourse upon which we are now commenting, disparages and ridicules philosophies because they are so numerous and different. For if true, he says, there would be but one. But we will ask, how does it appear that faith, in regard to this point, has any advantage over philosophies? There are, the Jewish faith, the Mahommedan faith, the Romish faith, the Calvinistic faith, the semi-Calvinistic faith, the Arminian faith, the Pelagian faith, and as many other faiths, and more too. We challenge any man to furnish a longer catalogue of distinct and contrary philosophies than we can make out of different and opposite faiths. Faith can obtain no advantage over philosophy in this regard. There are as many vicious faiths as there are philosophies.

We are now, perhaps, reminded that the false faiths are those of the unregenerate; of the proud, the blind, the dead. But we cannot admit the justness of this suggestion. It is anti-charitable. It proceeds not from the 'charity which hopeth all things.' There was John Owen, a staunch Calvinist; Richard Baxter, a semi-Calvinist; Dr. Taylor, of Norwich, England, an Arminian; William Penn, a Quaker; John Wesley, a Methodist; Samuel Clarke, an Arian; Joseph Priestley, a Humanitarian; Isaac Watts, an Anti-Trinitarian; and John Murray, a Universalist. Who will doubt that these men sincerely and candidly sought to build their religious faith upon the Bible. They all professed the profoundest reverence for the Holy Scriptures. There is no good ground to suspect their confidence in the Bible as being the word of God. But they did not interpret the Bible alike. They all possessed a holy faith, but it did not embrace the same doctrines. If the Bible were that book of plain definite words and expressions which President L. represents, these good men could not have arrived at conclusions so different. It is an outrage upon all candor and justice to say of such men, that they were spiritually blind and hated the truth.

There are many other points—besides that of intensely condemning philosophy while all the time he is making use of it—on which Dr. Lord is self inconsistent. In certain passages of the sermon, he represents man—the natural generic man—as being blind and senseless. Yet all this time, the Dr. is holding forth the immense importance of good instructions and the influences of truth. But of what use or avail can those be to a nature which is wholly insensible to them? Of what use can light be to a stone-blind eye? Would there not be inconsistency in manifesting great solicitude for the accommodation of such an eye with a soft clear light? And equal inconsistency in similar care and anxiety that the youth of mankind should be surrounded with influences which—on the principles of popular Orthodoxy—cannot be felt and improved by them?

Mr. Lord—page 21—recognizes the distinction between *the objective* and *the subjective* in man. Both must exist as the conditions of the actualities of life. There must be objective beauty in the world, and subjective beauty in man, in order that there be an actual perception of beauty. There must be objective music, and subjective music, before there can be actual, sensible music. The objective *alone* is nothing; the subjective *alone* is nothing; there must be *both* of them in connection and correspondence, as the indispensable condition of the actual, divine truth existing *objectively* can act only on divine truth existing *subjectively*. If the corresponding sentiment be not in man the objective sentiment in the Bible can produce no proper effect. If there be not existing in man the sentiments of humility, compassion, benevolence and the love of goodness, it is totally useless to apply all possible objective motives to excite and develope them. Whenever, therefore, Mr. Lord urges the importance of sound and truthful instructions—and he does urge it from one end of his sermon to the other—he is self-inconsistent. He again and again asserts that the human mind is morally and innately distempered; that it hates truth, because it is truth; of course, hates goodness because it is goodness. Now it is manifest that truth cannot act favorably upon such a mind. It can only irritate and discompose it. Light aggravates the disease of a distempered eye. Whatever the human mind hates, must inflame and confuse it. No good effects can be thus produced. For if such effects were produced the fact itself would prove that the constitution of the mind is right. If truth does good to the mind, or even tends to do it good, then the latter must be adapted to the former. There must certainly be as much of subjective truth in the heart, as there is of good in the result. Food and medicine can do no service to a body in which the principle of vitality has been destroyed and is gone.

It is manifest that the Bible from beginning to end, proceeds on the principle that human nature is susceptible of right impressions from the truth. Wisdom giveth life to those who understand her. Our Savior said to his disciples, 'Ye are the light of the world. Let your light shine before men that they may see your good works and glorify your Father in heaven.' The amount of the sentiment is this, Set a good example before men and they will follow it. But men will not follow the examples which they hate.

Again, Dr. L. says—and very justly—that time, which tries all things, will detect the fallacy of all false philosophies. But on what principles is it time detects error? Has time itself any perceptive power? No; It is wholly powerless. It can do nothing. It is the human mind, acting in time, that does the work. It is the experience and research of mankind that searches out truth and exposes falsehood. And the obvious implication is, that human nature loves the truth; that its constant tendency is toward it; and that this tendency is so strong as to be sure of accomplishing its object. Every false theory, however popular for a season, will eventually be exposed and repudiated. But such could not be the fact, unless the tendency of the human mind were directed toward the truth; unless the direction were so constant, and the tendency so strong as to furnish ground for safe and sure calculation. The certainty that time will correct what is wrong, stands on the equal certainty that the direction of the human mind is toward the right. S. F.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. X.

MY DEAR FRIEND:—You say you wish I would be as particular about the doctrine of the Presbyterians and Methodists as I was about Quakerism. When I have got through the survey of Church organizations, I may return on my steps to make explanation of the fortunes of spiritual Christianity under all these varieties of Church form. For Christianity, the doctrine of Christ, is quite another thing than Church organization, although of course there is some one form of organization better adapted to its free development than any other. This form, as it is my object to show, is that which by an inherent principle is least implicated with civil relations, either to control or be controlled. I think Christ himself, with sublime forecast, implied it in his own only suggestions touching any thing outward.

I have now only to consider the Churches which make the highest pretensions with respect to outward matters, not by annihilating the State as the Quakers would; but by consecrating it as their own chief instrument. I refer to the Episcopal and Catholic Churches.—There are more Catholics than Episcopalians in the United States. In 1833 there were 600,000 Episcopalians and 800,000 Catholics; nearly 2,000,000 Congregationalists of all kinds; about the same number of Presbyterians; 2,500,000 Methodists, and nearly 4,000,000 Baptists, of which all but about a third of a million were Calvinistic Baptists. Of Quakers, of whom I have spoken so much, there were but a third as many as of Episcopalians.

You know the origin and history of the Episcopal Church of England, and how it has been alternately the tyrant and the slave of the State. Coleridge's work on Church and State, gives the ideal of it, but he acknowledges that his definition of the Church of England must not be applied to the Church of Christ; also, that according to his definition of the former, it has never been administered or even understood. His work is valuable, however, in other respects than as a disquisition on the actual Church of England, for Coleridge could nexer write without scattering pearls. Archbishop Whately, lately, in his 'Kingdom of Christ,' proves both from Scripture and reason, that the primitive Churches were Congregational, and that Catholicity is not to be predicated of visible Churches. Thus he justifies dissent, although he says that for purposes of order it is well to have a national Church, provided it is tolerant and claims no divine right, nor founds *authority* on traditional grounds.

The Episcopal Church was introduced into this country in colonial times, by the Church party, and established at first in Virginia. It is apt to be connected with predilections for England. It is divided here, as there, into High Church and Low Church. The High Church party are Arminian in their tendency. They approach the Roman Catholics in their view of the Hierarchy of the Church, believing no Christian worship legitimate, which is not in their forms, believing in baptismal regeneration, the divine right of the clergy, &c. But the Low Church party which is Calvinistic rather than Arminian and Roman, is more especially, in this country, the party of the laity. It is obvious, by the record of the proceedings in the late Convention, that hierarchy, liturgy, and articles, fail to shut out the democratic spirit which is the life of this country, a vicious life though many may deem it. In fact Episcopalianism could not have gained the foothold it has in the United States, had not Bishop White, who was then Bishop of Pennsylvania, and the particular friend of Washington, in the spirit of good sense which pervaded that era, made some compromises, to harmonise it with the new institutions. He declared the Episcopal Church of America independent of the Church of England, and though himself ordained at York, pronounced it unnecessary to go to England for ordination. The archbishop was left out of the hierarchy, and the Episcopal Church of America wisely acquiesced, in taking its place as a sect among other sects. It has therefore from its very origin been schismatic in the eyes of the High Church party, which has been excited into a new activity lately by the doctrines of Puseyism. These regard the Reformation of Luther as a mistake; and would have the Episcopal Church declare itself the true Catholic Church and Romanism a heresy as far as it differed from it. Nevertheless I am persuaded that at this moment, were the question to be mooted, whether or not the Episcopalian should be the Established Church of the United States, or of any single State, the majority of American Episcopalians would vote against it. With all the painstaking, the majority, (the laity more especially, though not exclusively,) are still more Americans than Churchmen.—When, a year since, an Episcopalian attacked Mr. Mann, on account of his vigilance about the school law of Massachusetts, that excludes disputed doctrines from the religious instruction in the common schools, he received assurances from all the most respectable Episcopalians, even bishops, of their hearty concurrence with him in this principle. And when, within a year or two, an almanac was printed by the High Church party, in which was the expression, 'The Church of North America,' Mr. William Jay, son of the celebrated John Jay of the Revolution, an Episcopalian by birth, and choice, wrote a protest which was copied in all the principal papers, in which he vehemently declared that the style should have been, the *Protestant Episcopal* Church of America, implying that there were other Churches.

That the unquestionable aristocratic tendencies of the Episcopal Church in itself considered thus come to no result in America, proves that when Church and State are free of each other, they will keep free if left to themselves, and soften each other's peculiarities. E. P. P.

For the Register.

CHRISTIAN NAME.

Christians, for reasons already stated, is the significant and appropriate name for the disciples of Christ to bear. They should esteem it above every other. If the professed followers of Christ would consent to lay aside those names, which distinguish them in different sects, and take that of Christian, it would doubtless do more than anything else to bring them into a feeling and intercourse of brotherhood. There is great weight of influence in a name. It often creates a prejudice without the smallest foundation. Names have done much to sow the seeds of discord in the Church and separate into folds those, who after all cherish a common faith in regard to the essential doctrines of Christ. If anything can break down these partition walls, must be a willingness on all sides to cleave to that precious name first given to the disciples at Antioch. Why may not our denomination lead in this great and good reform? We might, at least, set an example of what ought to be in the Churches of Christ. Though others might call us Unitarians, yet we might discard the name and show by various ways that we would be known as Christians. We might show that this is our desire by not using the term Unitarian in any connection. Instead of saying that a paper is "devoted to Unitarian Christianity," rather say, devoted to Christianity. Unitarian Christianity sounds as harsh to other ears as Trinitarian Christianity would to ours. We do not wish to discriminate the Christianity of a sect, but the Christianity of the Gospel. Let all our publications, then, bear on their face the broad name of *Christian*, instead of a narrow title of a sect. 'Liberty, Holiness and Love' is our motto. Under no other name can the spirit of this motto be so well preserved as that of Christian. As this is the name around which we would rally, let it be the one, to which we would invite and urge others to adhere. This name is unexceptionable. No sincere friend of Christ ever refused to wear it. When we meet a fellow disciple, let not the inquiry be, are you a Unitarian, or Orthodox, Baptist or Methodist, but are you a Christian. Let us avoid using sectarian language in conversation, writing or preaching, but speak of believers as Christians and as bearing this character, our brethren. Friendly language towards one another will insensibly lead to a friendly demeanor. We shall think less of our differences in opinion, and grow to a feeling that we belong to the same household of faith and have one common interest at heart,—to advance the several objects of the Redeemer's kingdom. P. S.

For the Register.

THINGS BY THEIR RIGHT NAME.

But there are other abuses of religious freedom, which require some brief notice. There is a passive state of mind, an apathy averse to free and independent thinking, which inclines very many to take their opinions on trust, to rely upon the judgment and the authority of others, in all important matters, and especially on the subject of religion. They suffer themselves to feel safe in believing with a multitude, under the guidance of some renowned leader of opinions, though that multitude may be as ignorant as themselves, and as incompetent from any personal enquiry, to judge in the case; and though that leader may never have examined the Scriptures, free from the confirmed prejudices of his sect, or the wrong bias of education. Whether this disposition of the mind proceeds from mere indolence, from timidity, or a too ready compliance with the opinions of others, it is both unmanly and unsafe. It is wholly incompatible with any just pretensions to religious freedom, which we must never forget, implies a duty, a sacred duty, as well as a right. For though 'the masses of all denominations' may not be competent to decide on the truth of doctrinal opinions, which require the aid of extensive learning and minute criticism, and therefore should not 'cling to them with such tenacity;' still every Christian of ordinary common sense, who can read the Scriptures, is competent to decide, and is in duty bound so to do, on all the practical matters of faith, of doctrine, of religious opinion, as well as of charity and righteousness. And however he may sometimes find occasion to doubt and hesitate on the score of doctrines, a superficial reading of the Christian Scriptures should convince every one of the duty of mutual candor and toleration; of 'doing unto others in all respects as he would have them do unto him.' L. C.

For the Register.

GENEVA, ILLINOIS.

MR. EDITOR:—My attention was arrested by an article in the Register for September 6th, headed 'Unitarianism at Geneva, N. Y.,' from your correspondent J. A., which I suppose from the contents refers to Geneva, *Illinois*.

He said concerning the societies he had visited, 'of the stability and healthy growth of all, in case they are supplied with faithful and devoted ministers I do not entertain a doubt unless that at Geneva be an exception.'

Now it is true that our society is a small one, and has to struggle hard to support a minister half the time. But I do not think its friends have any special reason to despair of its health and growth under the conditions named. Perhaps I misjudge, but I believe that the prospects of the society on the whole were never more favorable than at the present, and that the 'inveterate prejudices against Unitarianism' are declining rather than increasing in strength; and though we do not grow like some of our Eastern societies and cannot reasonably expect under present circumstances a rapid increase of members we have little disposition to yield to despair. The society has never had regular Unitarian preaching but half the time and it would be no more than just to attribute some of the apparent want of prosperity to this cause. Because it has suffered from neglect, to neglect it still more, would seem to promise little for its future improvement, and on the whole is rather a hard course to pursue towards those who are doing their utmost, and also towards those friends in New England who have done so mush to aid the society. I do not however wish or intend to be governed by personal feelings of my own, or of others in deciding upon the place of my labor.

I would prefer to go, or remain, where I can be most useful. But from all the observation I have been able to make I know of no place in which I could hope to be more useful than in Geneva. If circumstances should hereafter seem to indicate that it is my duty to change my place of residence and labor, I trust I shall do it cheerfully.

For the kind manner in which J. A. has been pleased to speak of me personally, I am truly grateful, but rather hope hereafter to deserve a part, than believe I have already merited all of the commendation he has bestowed.

With regard to the circulation of Dr. Channing's works in the West, I do consider it a matter of great importance and shall be happy to serve any who may wish my assistance in this sure way of promoting in an efficient manner the cause of Unitarian Christianity.

Yours in Christian faith and fellowship,
A. H. CONANT.

Geneva, Kane Co. Ill., Sept. 22, 1845.

For the Register.

ROGER WILLIAMS.

I would ask the writer of the Letters to a Pole on Religion in America, who says there is but one way for the Congregationalists to reckon themselves as strong Churches, and this is to sit at the feet of the Baptists, I would ask him which of the different sects of Baptists he refers to, whether the Calvinistic, or the six principle, or the seventh day, or the Christian, Baptist.

The first Baptist Church regularly established in Rhode Island was in Newport, by Dr. Clark, the same gentleman who afterward obtained the Colony Charter from Charles the second. This first Church, though small at first, soon split into three parts, a portion of them held that the seventh day was the true Sabbath and not the first day of the week. The second rupture was the withdrawing of the majority and building a new house, on account of laying on of hands. These three Baptist Churches with the addition of the Christian, since formed, hold no communion with each other.

On the authority of Elder Backus, the first Baptist Church in Providence claims to be the first Church of that order formed in the United States and that Roger Williams was the founder; but it is a matter of history that there was no house of worship erected in Providence for more than sixty years after the arrival of Williams, and when the Quakers at Newport asked him to what Church or denomination he belonged, he replyed that he belonged to none, as he did not conceive there was any true Church on earth.

There is undoubtedly great credit due to the memory of Roger Williams for his bold declaration of freedom of conscience in Massachusetts. But to give him the credit of establishing this great principle in the laws and government of this State is going too far. The Island of Rhode Island was first purchased of the Narraganset Sachem by the disciples of Ann Hutchinson. Gov. Coddington was one of her sect, he and others, his associates, settled the island and laid freedom of conscience as the basis of the government, for they had suffered in England as well as in Massachusetts for want of this privilege; many of them were men of property; and Portsmouth and Newport increased in population and trade on account of their security from the Indians to which Providence was exposed. Gorton and Company settled Warwick and he founded freedom of conscience there independent of Roger Williams, who was his enemy.

The Island became the seat of government for the three Colonies, Rhode Island, Providence and Warwick, and for one hundred years, though the elections were annual, ninety five of these years the Governors were inhabitants of Newport, where then was the great power and influence of Roger Williams? when the Quakers arrived at Newport, Gov. Coddington, the Eastons, the Coggshalls, and other principle men, joined them and became Quakers, and for several years, the government of the whole colony was in their hands, where then, we ask again, was the influence of Roger Williams of which E. P. P. boasts! The same writer boasts that the Baptists never persecuted the Quakers; this is true, for there were then no Baptists which had any power even if they were so disposed, to persecute them. Many writers have contended like him that Roger Williams first asserted that the ruling powers have no authority over the religious belief of the people; these persons forget that the minority of every nation and country who lived ages before he was born, have always held this opinion. The Jews ever since their dispersion have uniformly objected to any right in the rulers of the countries they have inhabited to punish them for professing the religion of their fathers. J. K.

CALVIN AND CALVINISM.

The following from the Liberator of October 24th, is part of a letter of Rev. H. C. Wright to his wife. Mr. Wright, as he himself intimates, is an Orthodox man, and is well known as a zealous abolitionist and non-resistant. The letter was written at Geneva.

Among the absurd and visionary fancies in which the contributors to the New Englander have recently indulged, was an article maintaining that Calvinism is more favorable to free government than Arminianism! Mr. Wright seems to have a different opinion of Calvin and his system.

GENEVA, the capital of the canton of Geneva, has nearly 30,000 inhabitants—beautifully located on the western extremity of the lake of Geneva. The river Rhone, as it issues from the lake, divides the town into two parts. On a little island in the river, it is said, there are traces of a tower built by Julius Cæsar, to prevent the Helvetians from crossing it. Cæsar, in his Commentaries, giving an account of his wars and conquests in this region and in Germany, makes mention of Geneva, as the 'extreme fortress of the Allabrages, and nearest to the borders of Helvetia.' There is nothing of interest in the buildings, or public works, or appearance of the town. Its sole interest is in its situation and historical associations. This little town, situated on the frontiers of France and Sardinia, and the Italian States of Austria, small and contemptible in itself, has not less than 30,000 strangers pass through it per annum; and it has had a mighty influence on the destines of many nations. Here, undoubtedly, were first sown the seeds of those political opinions which overthrew the British throne, and brought the head of Charles I. to the block; which produced the American Revolution, and established the American Republic; which overturned the French Monarchy, and brought Louis XVI. and his Queen to the guillotine; which produced the reign of terror, overturned the Gælic priesthood and church and aristocracy, laid France at the feet of Napoleon, disturbed, for a time, all the kingdoms of Europe, and sent the world's conqueror to die a chained victim on the rock of St. Helena. From Geneva went forth the theological dogmas that gave a tone to the religious spirit of Holland, Scotland, Germany, New England, and the United States. CALVINISM!! a word of precious and infinite import to some, of unmitigated scorn and loathing to others; embodying to some all that is true, just and saving in Christianity; to others, expressive of all that is cruel, intolerant, blood-thirsty, revengeful.

JOHN CALVIN, in 1536, was passing through this town, from Italy to Basle, a fugitive from the pious wrath and fury of the Pope and his cardinals. Farel saw him, persuaded him to remain here, and in two years, by his influence, mainly, the Genevese had abolished Romanism, expelled their Bishop, and adopted the Reformation. Here Calvin lived, and died, aged 55, after 24 years of uninterrupted and all but supreme power; here he was buried, forbidding the Genevese to mark the spot where he was buried with any monument; and the site of his grave is not known. Now Calvinism and Calvin are among the things and men that *have been* in Geneva. Geneva, for ages, had groaned under the iron sway of the Dukes of Savoy. From their bloody sway she was delivered by the Reformation, but only to come under the dictatorship of Calvin—not much less severe and bloody. The pulpit of St. Peter's Church, the only building in town worth seeing, built in the 11th century, became the *tribune* and *judgement-seat* of Calvin; and he visited every transgression of his code of morals with the most severe, vindictive punishments. He was the President of the Consistory, of whose prominent members one-third were ministers, and the rest laymen; and this tribunal had power to inquire into men's private opinions and acts; and into all family affairs, of whatever rank, and however private. Calvin's code of sumptuary laws was rigidly executed by the Consistory. By this code, *dinners for ten persons were confined to five dishes, and plush breeches were interdicted; adultery was punishable with death; gamesters were exposed to the pillory, with a pack of cards tied round the neck.* Calvin's influence burnt Servetus at the stake for errors of opinion, though he had not undertaken to propagate those opinions in Geneva, and though he belonged to another nation, and had come to Geneva at Calvin's request. This act of Calvin can admit of no palliation, and it casts a stain upon him and his fellow-reformers at Geneva, as great as that which the burning of Huss cast on the Council of Constance. Calvinism burnt Servetus, stabbed the Archbishop of St. Andrews, hung the Quakers in Boston, murdered the witches in Salem, and butchered and murdered the women and children of the deceived and plundered Indians of New England.

Without discussing the merits of Calvinistic theology, the *spirit* of Calvinism has been one and the same. BLOOD FOR BLOOD is its vengeance-breathing motto. Calvinism has ever been found in league with legalized robbery and murder the world over. She did indeed do much to emancipate the *mind* of Europe from the blighting, poisoning touch of Popish despotism—but she did as much to chain the souls of her followers to her own bloody car. In *spirit*, she is no improvement upon her grim and bloody predecessor. Calvinism was shocked, horrified by theatrical exhibitions in Geneva, and interdicted them by severe penalties; but she could deliver the body of Servetus to the flames without remorse. Dear wife, as I stood on the spot where Popery burnt Huss in Constance, and on the spot where Calvinism burnt Servetus, I could but renounce, forever, with a deep and settled purpose, Calvinism, Romanism, Protestantism, Mahometanism, Presbyterianism, Hindooism, Methodism, Congregationalism, and all other sectarianism, as essentially and necessarily hostile to Christianity and Humanity.—They are man's bitterest enemies. They fill the world with strife and blood—set man against his brother, and, of course, against his God.

THE NATURE OF ORDINATION.

The Synod of New York appointed the Rev. Dr. Potts a year ago, to preach before them on the 'nature of ordination' and the sermon is to be delivered on Wednesday afternoon of next week at Brooklyn. In our judgment it is not altogether safe to keep up so constant an inquiry into the nature of old and venerable institutions. Dr. Potts in his attempt to prove that there could be a church without a bishop, well nigh upset the Presbyterian church as well as the Episcopal. Such examinations about old usages are apt to be like attempts to repair old buildings. Every defective part which is removed, only exhibits more defects, and there is evidently no cure for the wide decay but in pulling down the whole fabric. If men set about inquiring for the nature of ordination, they will find that its only nature of any value is *succession*, in all churches. If it conveys grace or authority or power of any sort, it is by succession. They who have the grace, confer it on those who have it not. The last generation of incumbents conferred it on the present, and the present is doing the same thing for the next. The fundamental nature of the ordinance is the same, whether performed by a Romish or Episcopal bishop, a presbytery or a council. If succession is of any validity at all, it must be because it runs back to the fountain head of Christ and the Apostles. If you admit succession, the Church of Rome is the church; if you reject it, then ordination is only a ceremony, and as to the real power and right of the matter, one believer is just as much a preacher and administrator of all rites as another. Laymen, pastors, presbyters, bishops and cardinals, all stand on one common level. The three orders of Episcopacy, the two orders of Presbyterianism, and the one order of Congregationalism, all rest upon the same platform and stand or fall together; for this question of the nature of ordination equally sustains them all. The nature of the sacraments and the whole power of churches hang upon the same argument. If there can really be a church without a bishop, then it is very possible that there can be a church without anything except a mere gathering of disciples. And if the church is not a matter of ecclesiastical succession, then it is not dependent upon organizations, but is within men, and is composed of individuals who possess a certain state of affections, and manifest those affections in lives of godliness and honesty. Here is a terrible work of demolition; for if men adopt this opinion, it will follow that no organization of men, however right and scriptural in its form, is *the* church, nor in strictness *a* church of Christ, that being scattered, perhaps, as salt among them all.—On the nature of ordination, as we said, do all these things depend. It is therefore no small matter which a Rev. Synod of the old school undertake, when they propose the question which is to be discussed before them next week. We trust they have well considered what they are about to do. [Journal of Commerce.

JOSEPH BARKER.

In continuing our notices of this new and powerful champion of liberal principles in England, we would present the following account, from an evidently impartial witness, of a recent public theological discussion between him and a Mr. Cooke, at Newcastle upon Tyne.

'Neither of the gentlemen can be called orators, to adopt one meaning of that word. Mr. Cooke's voice has considerable compass, but it is deficient in harmony, as it falls upon the ear. He uses a good deal of action; and when his subject hurried his feelings, (which it frequently did,) he became quite excited, and almost ranted. Yet it was evident that a good deal of this was assumed; for on resuming his argument, he was generally quite calm—at all events in a state of complete contrast to his previous warmth. His sentences were for the most part well constructed; sometimes, they were peculiarly forcible. I do not know whether he thought he had the advantage of his opponent in point of learning; but he did seem somewhat partial to quoting the original languages; and made a few insinuations that Mr. Barker could hardly do the same. His repeated soarings to touch the feelings of his admirers rather betrayed a lack of argument; or else an opinion that the arguments he had to offer were insufficient for his purpose. And although such appeals drew forth vehement applause, it is probable his more judicious friends would regret that, in an argumentative discussion of this sort, he should have resorted to them so frequently. After the first few nights, he appeared a good deal exhausted at the close of his hour-and-a-half's oration; but it was clear that he had made up his mind to perform the task, and his spirit remained unflagging to the close.

Mr. Barker wastes none of his resources. He has no action. He looks like a machine constructed for the unceasing flow of words. It is palpable, however, amidst all this appearance of repose and coolness, that there is a warm spirit within; and that, when the occasion requires, he can render his words as smart and biting as need be. His Yorkshire dialect is readily to be discerned; but there appears to be something about his provincialisms which imparts force, as well as a certain quaintness, to the peculiar turning of many of his brief sentences. Though generally simple, his style seems to have had a good deal of pains bestowed upon its study. Perhaps, indeed, it is a little affected. With Mr. Barker, the exhibition of passion, emotion, warmth, or even feeling, is out of the question. No excitement in the audience is communicated to him. He has the rare talent to move friend or foe at will, and remain, meanwhile, perfectly unmoved himself. His power of endurance, consequently, has no ordinary limit. He never droops or wavers; fatigue and lassitude receive from him a cool defiance. The intonation of his voice is somewhat rich and liquid, while his settled, thoughtful aspect, and mild expression of the eyes, are

calculated very much to please friends and to annoy opponents, when their opposition is at all founded on prejudice.

Mr. Cooke led in the discussions. He spoke first each night; consequently, he had a day in which to arrange his reply. I cannot presume to say *how far* this was an advantage to him, but I apprehend it was advantageous to a very considerable extent. He appears to want the debating readiness and tact of Mr. Barker; and, had he been required to reply on the instant, I fear the exhibition would have been sorry. Mr. Barker said he did not understand that his opponent was to lead every night, but that they should commence alternately, Mr. Cook taking taking the lead on the first night. 'No,' said Mr. Cooke, or his friends, 'look at the terms:' and there, sure enough, it stood, 'Mr. Cooke *engages* to take the lead in the *discussions*.' This manifest advantage he accordingly possessed throughout.

Still, such is the ability of Mr. Barker to reply to an opponent immediately, that it clearly cost him no effort to do so; and I know not that, on the whole, the effectiveness of his speeches was impaired by the circumstance. The argument of Mr. Cooke was in the mind of the audience; the reply, short and pithy, of Mr. Barker, caught it before it was forgotten, and dealt upon it summary justice, the handling being sometimes rough, generally efficient, sometimes incomplete or nugatory.

JOSEPH BARKER'S OPINION OF CHANNING.

'There are no works, that I have ever met with, more thoroughly imbued with the spirit of Christ, or better adapted to give clear, correct, and worthy views of the Christian religion. I have read some thousands of volumes, but I never, in all my life, read works so full of God, so rich in holy inspiration, or so perfectly adapted to illumine, to purify, to expand, to elevate, and in every respect to perfect and to bless the souls of men, as the writings of William Ellery Channing. I have read several of the works of the early Christian writers, and I have read many of the writings of the English and the German reformers. I have read many of the writings of the Puritans, the Non-conformists, and the Quakers. I have perused the works of the principal writers in the Establishment, from the days of Hooker to the present times, and I have read the principal part of what has been written by the abler authors among the Baptists and independent Calvinists, and among the different denominations of Methodists. I have read the works of Tillotson and Barrow, of Hooker and Wilkins, of Jeremy Taylor and Hoadley,—I have read the works of Baxter, and Howe, and Henry; of Wesley, and Whitfield, and William Law,—I have read Penn and Barclay, and Dymond, and Watson, and Clarke, and Robert Hall, and more than I can either name or call to mind; but I never in any of them, met with such glorious revelations of the eternal light, such true and tender and touching exhibitions of the character of our Heavenly Father, such bright and beautiful, such consistent and benevolent representations of his providence, such cheering views of man, such quickening and exhilarating views of immortality,—in short, in no works which I have ever read, have I ever found God and Christ, man and providence, sin and duty, life and immortality, presented to the mind in such clear, such bright, and such affecting forms, as in the works of Channing. Never in my judgment, did God speak more powerfully through any man. His works are full of light, and they are full of love; and they breathe forth the purity and the bliss of heaven.

I cannot describe to you the pleasure with which I have read them, or the influence which they have exerted on my mind. The light which they have thrown around me has quite enraptured me, and the spirit of love and liberty, of hope and confidence, of peace and joy which they have inspired, has made my heart a heaven.' [Bible Christian.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 15, 1845.

MASSACHUSETTS ELECTION.

The point of view in which the late election interests the readers of our paper is its bearing upon the questions recently agitated respecting Harvard College. Although these questions particularly concerned the people of this State, the friends of Unitarian Christianity and religious liberty throughout the country have looked upon the discussion of them with the liveliest interest. Cambridge is the only College in America conducted upon perfectly liberal and anti-sectarian principles, and if under any pretences, or by any means, it were to be subjected to the sway of Calvinism, the event would be regarded by large numbers of the most enlightened persons, in every quarter of the Union, as a great national calamity.

We are glad to apprise our friends, every where, that the attempt to rally the various Orthodox sects to an unholy union with a political party, to get possession of the College, has completely failed. We have not, at this time, seen the returns of the several counties upon the senatorial candidates, but it is evident that but few of the people of the State have allowed this subject to affect their votes. Many of the Orthodox newspapers urged the thing to the last, but we rejoice that almost all our fellow-citizens, classed under that name, followed the advice, which was given them, with so much wisdom and dignity, by our neighbor of the Puritan.

One of the political parties endeavored to conciliate the religious prejudices of the Orthodox, but the result shows that they lost more than they gained. It is a decisive evidence of the high degree of intelligence and of the sound principles of the people of Massachusetts that all parties and sects are averse to mixing religion with politics, for any purpose whatever. It was a singularly unwise move for a party, professing the greatest liberality in politics, to seek a union with Orthodoxy; and it assumed an utterly false position, in giving its influence against the liberal denominations of the State.

We earnestly hope that the attempt will never again be made to add the bitterness of sectarianism to the violence of politics.

If any one should hereafter feel inclined, on the ground that Cambridge is the College of the State, to bring the popular elections to bear upon it, we would suggest the following considerations to him. The State is represented, in its relations to the College, in the Board of Overseers, particularly in the legislative members of that Board. There are but two ways in which all the sects and denominations of the State can be fairly represented in this portion of the Board of Overseers. One is by constituting the Senate and Council of persons of every form of belief, in reference to their numbers. This would require a theological enumeration of the people and a sectarian apportionment of the Senate and Council of the State each year—a work of greater difficulty that has yet been attempted by any government.

The other way is not to have any reference whatever, in the nomination or election of political agents, to their theological names or sectarian attachments. In the course of things men of every faith and denomination will be likely to happen to be selected, in a proportion just and fair in the long run. This always has been the way in which the thing has been left to work; it has secured, and always will continue to secure, a rightful participation of all parties and sects of the people in the Board of Overseers.

In the mean time we trust that the sentiments which the Orthodox and Democratic presses have recently been so harmoniously and earnestly uttering will be duly regarded and resolutely adhered to by the governors of the College, and that they will never admit to their councils, or place in their offices of authority or instruction, any persons who may not be relied upon to sustain and carry out the most liberal principles in religion, by regarding all sects with equal favor, and by extending the benefits of the College with an impartial hand to the whole people, without any reference whatever, to their creeds.

For the Register.

GOTHIC ARCHITECTURE.

It has been remarked by those who should have sounder views that the Gothic architecture belongs to the Trinitarian Church and that the severe majesty of the Doric would better suit the simplicity of the Unitarian faith.

What connection the Trinity has with Gothic it might puzzle Upjohn or Lefevre to tell. If the Gothic has any religious meaning at all it signifies the thousand uprising thoughts of devotion, the tumultuous longings of the soul for God and heaven. It reminds one, by its historical associations, of the saints of old and their prayers, it awakens sympathy with the Church universal, it says, Here is the hallowed home of the saints, the house of God, in such a temple have our fathers ever worshipped. Why is not all this as full of meaning to us as to the Trinitarian?

Talk of the Trinitarian faith being complex and ours simple? It is acknowledging that theirs is the true and ours a false faith. Truth is ever more complex than error. Truth is majestic in the simplicity of its unity, but more majestic in the infinitude of its variety. Error betrays itself by the complication of falsehood, but betrays itself more plainly by the limitation of its phases. If this is so in general, it is so particularly in regard to religious faith. True Orthodoxy shuts religion up in a few complicated mysteries. The Orthodox scheme is locked up in a few texts of Scripture, and can allow only the most limited range of thought and sentiment. Our Scriptural faith throws religion open as wide as heaven. It is comprised in the briefest of formulas, but is the widest and most general that the mind can grasp.

If then the Gothic architecture is adapted by its complicated structure and appointing lines to the expression of Christian faith it expresses not the distinct propositions of creeds, Orthodox or liberal, but rather that part of Christianity which is common to all sects and which cannot be fully expressed even in the myriad forms of Nature, much less in any work of men's hands.

E. N. P.

For the Register.

LAYS FOR THE SABBATH.

Mr. Editor,—I presume your readers have not forgotten the service rendered by Rev. Mr. Pierpont to our religious community, when he introduced among us that delightful volume, originally compiled by Miss Emily Taylor in England, the 'Sabbath Recreations.' Under a new, enlarged and much improved form, with many American contributions, and as another proof of the same gentleman's indefatigable industry, we are happy to observe a republication, by our friends Messrs. Crosby & Nichols, of substantially the same work, with the title of 'Lays for the Sabbath.' Attractive reading for the Sabbath does not much abound among us. Especially is there a deficiency of collections of those short but spirited and suggestive pieces, suited to be taken up and read through in the interrupted hours of the Lord's day,—suggestive pieces, which after all, do much more to awaken devout sentiments and encourage the life of faith in most persons, than elaborate treatises or formal exhortations. It may seem a little singular at first sight, but I have often noticed the fact, that the simplest minds, unaccustomed to study the meaning of language, and least acquainted with the philosophy of expression, do yet very readily apprehend the significance of all sacred poetry, and gather deep impressions from its indirect instructions. Everybody knows how uneducated peasant-women value their hymn-books; how they learn their contents by heart, and love to find in them something applicable to every sorrowful or joyous experience of life. Probably this may be because poetry is the natural utterance of human affections. Whatever the explanation, the fact is undeniable. And it is peculiarly desirable to answer this universal demand of devout minds, by affording a supply of works of unobjectionable character; works that will not fix ineradicably, by the force of sacred associations, false theological notions, unworthy views of the Heavenly Father, mistaken opinions respecting the mission and work of Christ, unscriptural dogmas relating to human nature, or the punishments and rewards of the future state, or an ascetic, gloomy, degrading estimate of the present. From these faults we believe the book before us to be eminently free. It teaches a rational, cheerful, consistent, profound piety. It inculcates that true religion, the religion of every day life. It is full of spiritual consolation and serene hope; full of calm faith, a broad, generous humanity; a pure, simple, Christian love. Witness as illustrative of this genial, healthful tone, contrasting so happily with the morbid, abject, whining temper that pervades too many books of devotion, Southey's 'Autumn,' 'A Home Everywhere,' Montgomery's 'Prayer,' Chatterton's 'Resignation;' Moore's 'Flying Fish,' Mrs. Tighe's 'Lily,' 'The Dying Boy,' 'God is Love,' 'She Sleepeth,' 'Ten Years Ago,' 'God seen in all Things.'

Another fault too often chargeable on sacred verse, is its dulness, the meagreness of its execution, the poorness of the spirit as poetry. Of course this objection cannot lie against a compilation including copious extracts from Kirk White, Montgomery, Burns, Moore, Southey, Mrs. Hemans, C. J. Fox, Bowring, Percival, Mrs. Barbauld, Bernard Barton, Croly, Darwin, Wallace, Peabody, Willis, Whittier, and the gifted compiler himself. How much less, when we are able, as in this instance, to add to these illustrious names, those of Milton, Wordsworth, Pope, George Herbert, Sir Walter Scott, Bryant and Campbell! Who that appreciates the higher qualities of genius and the strong, steady flights of imagination would not think it worth the price of such a work as this, to see bound between the same covers, the solemn and majestic lines of Bryant's 'Future Life,' and 'God's First Temples,' his touching 'Death of the Flowers,' his brilliant 'Song of the Stars,' Burns' 'Prayer,' Scott's magnificent 'Hymn of Rebecca the Jewess,' Montgomery's 'Grave,' those noble pieces of Rev. W. B. O. Peabody, so marked by tenderness without feebleness, and by unaffected loftiness of sentiment, 'The Autumn Evening,' and 'Hymn to Nature,' White's affecting 'Solitude,' and 'Disappointment' and that uplifting and excellent, yet subdued strain of John Milton, beginning, 'These are thy glorious works, Parent of Good!'

It is gratifying to see in the volume repeated and distant recognitions of the divine mission and character of Jesus Christ, and of the authority and worth of the Scriptures. These are eminently Christian lays, for the Christian Sabbath. We know of few books that are better calculated to remove that hesitation and difficulty of selection, which many persons feel when they are seeking a present for a friend.

H.

For the Register.

THE CHESHIRE SUNDAY SCHOOL SOCIETY.

In connection with the Pastoral Association, held its ninth annual meeting, on Tuesday 28th ult., at Fitzwilliam. It was a mild and beautiful day, and there was a goodly attendance of the society. An encouraging report of the condition of the schools, modes of instruction, libraran, &c., was read by the Secretary, Rev. M. W. Willis of Walpole. A very sensible and interesting address was delivered by Rev. Mr. Putman, late of Lebanon. Addresses were also made by Hon Messrs. Cooke and Prentiss of Keene, and Mr. Foster, a young lawyer we believe, of Keene, who formerly was a member of the Sunday School in Fitzwilliam. The venerable Dr. Abbott of Peterboro' and others added to the value of the meeting by words of careful wisdom and sound thought.

We rejoice that much has been done by our Sunday Schools. A good deal is actually, yet silently, accomplished in these free and Christian seminaries of our societies. But not enough to permit us to rest, though sufficient to urge us forward.

We believe, that the facts of religious education, the educing of the higher faculties and nature by religious culture, the full and beautiful growth of character beneath the genial and holy influences of Christianity, belong essentially and peculiarly to our idea of the human soul and our Christian Philosophy. It is our idea, that religious character is not to be made perfect *merely* by a religious impulse or force, but is the result of *growth*. The soul must have influence in the right direction, but growth in that direction is one of our great points of faith.

We will not say what we fear concerning the degradation of the Sunday Schools by some sects, into mere instruments of sectarianism, the bitter foe of the Church. All good can be, and often is, perverted.

After the great principles of virtue, love to God and man, and the broad and general facts of religion are given the child, he should go free, to think, and investigate the value of system and creeds, for himself, when he is able, either to apprehend or reject them, understandingly. We ought, I believe, to pour the light of a calm and happy faith into the young child's spirit,—cause it to see the miracles of God *now*, in the deep blue skies and the star-gemmed heavens, in the broad bright bosom of the dewy earth. They all do speak of the Great Presence, whose love is the spirits joy and guard and strength! The sweet and happy spirit of the religion of love and trust should come to a child; else a vague horror, a strange dislike and distaste for Christianity creep into and fastens upon its mind, and when this happens nothing but painful and anxious religious experience can restore them.

I trust, as we increase in a true manly zeal, for the spread of a noble faith, we shall make the Sunday School more and more what it ought to be, the blessed home of early faith and the friend of the young.

M. W. W.

For the Register.

CHURCH OF THE WARREN STREET CHAPEL.

The council invited to assist in the Installation of Rev. T. B. Fox over this new Society convened at the Chapel at 6 o'clock on Sunday evening, Nov. 9, and, after the usual preliminaries, proceeded with the Installation. Rev. F. D. Huntington offered the Introductory Prayer and read from the Scriptures. Rev. Ephraim Peabody delivered the Sermon. The Installing Prayer was by Rev. Dr. Pierce. Rev. S. K. Lothrop gave the Right Hand of Fellowship. The Address to the Society, was from Rev. Dr. Putnam. Rev. J. W. Thompson offered the Concluding Prayer, and appropriate music was performed by the choir.

The Chapel was crowded at an early hour. Entire satisfaction was afforded by the services. Many and most unequivocal evidences of the interest entertained for the new society were afforded, and we are sure that we but echo the common sentiment in wishing all success to this simple endeavor to extend the influences of our pure and liberal faith.

The friends of the Society in question propose to form a Congregation of 600 members, paying each 62 1-2 cents a quarter for their church accommodations. This will amount to $1500 a year, within which all the expenses of the Church are to be rigidly confined. We need not say how full of promise this single arrangement is. For the first year, the society may need the aid of its sister Churches in the city, or of the American Unitarian Association. We believe it will be most cheerfully afforded. Should a little incidental aid be thus rendered, at the outset, the Society cannot fail to take an early place among the independent congregations of our denomination.

For the Register.

MINISTERIAL LIBRARIES.

I have heard it suggested—and I think the suggestion a good one—that every congregation should contribute annually over and above the regular salary allowed to the minister, a sum, according to its means, to be placed in the hands of the clergyman, for the express purpose of purchasing books to constitute a Ministerial Library. The suggestion, as I have said, is a good one, for this reason. Most of our clergymen, especially those who are placed over Societies in the country, find the purchase of books, which to them is an absolute necessity, a great burden. They are themselves, for the most part, unable to take from their salaries a sum sufficient for this purpose. And while they would feel deeply the expense, and of consequence, deny themselves many books which they need, the sum requisite for this, would scarcely be felt by the congregations themselves. It would do much therefore towards relieving the minister of many fears and many wants. It would do more. Supposing the people to have any desire to read books, which individually they could not afford to purchase, the Minister's Library would become, by right, open to all.

I would, therefore, suggest some such plan as this. Let each congregation contribute, say from $30 to $50, each year, to be devoted to the Minister's Library. Let this Library be perpetual—always to belong to the Society, but always in the minister's care and keeping. Should a minister, then, from any cause leave his Society, the Library would remain for the use of his successor, and so on, through all time.

In the hope that some such plan may be generally adopted by our Societies, I venture to make the suggestion in your columns. And I do this the more willingly, because I think, judging from the usual liberality of our congregations, that they only need the hint, that the good work may follow.

A SUBSCRIBER.

NEW PUBLICATIONS.

I. I Promessi Sposi. The Betrothed, by Alessandro Manzoni.

It is not for us to praise a work so celebrated as this,—by an author who enjoys a European reputation. Our object is not to praise it, but merely to express our satisfaction in seeing it in this new and excellent translation, and to recommend it to our friends as one of the best specimens of modern Italian literature. The Betrothed is a fiction skilfully built up, after the manner of Sir Walter Scott, on the frame work of certain historical events, that occurred in Italy in the seventeenth century. The chief of these is the Great Plague so familiar to us in the histories of that period, and which nearly depopulated the city of Milan and many other places. The work before us contains a graphic, glowing description of that awful event, so full of horror, and yet the occasion of calling forth the most illustrious virtues.

The principal characters are few. They are not described, but exhibited. They stand before us, distinct, living realities, each maintaining to the end his peculiar individuality. The author introduces us into the interior of domestic life in Italy as it existed in that age. We are made acquainted with its hopes and fears and anxieties, its petty cares and toils, its lights and shades, its sorrows and joys. The effects of war upon the condition of society and upon personal character are vividly protrayed. We have pictures of suffering, despair and guilt, which dwell in our memory like the recollections of a horrid dream. There are also pictures of remorse, of deadly anguish and of awakened remembrances of early-taught and neglected religion, that must leave deep and serious impressions on the mind of every reader. We are carried into scenes of more than infernal crime and villiany, that might almost make us distrust the rectitude of divine Providence. On the the other hand are delightful instances of love, of filial affection, and of fidelity to duty in most trying and painful circumstances. Nor should we forget several striking exhibitions of the priestly character,—in some individuals so mean and knavish as to fill us with unutterable disgust; in others so dignified, honorable and saintly as to commend our respect and admiration.

We conclude this hasty sketch by commending the work to our readers. Its spirit is a religious spirit, its tendency is to animate and strengthen the principles of devotion and piety. In it will be found persons full of simple goodness, earnestly devoted to duty, sacrificing all selfish considerations to the love of usefulness. By such examples we are taught that a Theology in many respects imperfect may be accompanied with the most beautiful manifestations of the Christian character. The moral of the story as the author himself says is this:—that troubles often arise from occasions afforded by ourselves, but that the most cautious and blameless conduct cannot secure us from them; and that, when they come, whether by our own fault or not, confidence in God alleviates them, and makes them conducive to a better life. ***

For sale by B. H. Greene 124 Washington Street.

II. Anti-Supernaturalism. A Sermon preached before the Senior Class of the Divinity School in Harvard University, July 13, 1845. By Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. Cambridge: Published by John Owen. 1845.

This is a strong, earnest, manly, and most impressive argument in favor of a miraculously attested revelation. Instead of commenting upon it at length, we would merely observe that we have no doubt that the final conclusions of all who have soberly engaged in the discussion of this topic, with whatever views they started or whatever doubts they may have felt, will be found expressed in the following extract.

'I next remark, that, even were our intuitions entirely trust-worthy so far as they can extend, religious truth covers a much wider ground, and a ground which they can never occupy. Religion is a relative term. It implies the science of relations in the spiritual universe. It includes, not only the condition and laws of one's own soul, but also his relation to other beings, and thus their nature, laws, and history. It embraces, not only the past and present, but the unbounded future, and points out the path of the soul for unending ages. Now, as to this vast range of subjects, as I have already remarked, consciousness fails, intuition ceases; and yet acquaintance with them is of infinite moment.

No question equals in importance that of immortality. It connects itself with every portion of the life that now is. The answer given to it defines the path of interest and duty for each passing day, nay, determines the law of our nature. If we are wholly mortal, it is our interest and our duty to seize the nearest and enjoy the cheapest pleasures, to crown ourselves with rose-buds before they be withered, and to let no flower of the spring pass by us,—instead of sowing in toil and pain the seeds of high mental and moral culture, from which we may not live to reap a harvest. Such is the law of an earth-bounded nature. And how are we to know whether ours be earth-bounded or not?—We may surmise, conjecture, hope. We may draw faint analogies, and the first skeptic that we meet may offset them by analogies of an opposite bearing. But consciousness is voiceless; experience is voiceless; of the hundreds that have gone from our sides, none have returned to show the spirit's path, or to shed light on the valley of death. But when we see the soul, at the Savior's word, returning to the lifeless and entombed body,—when we hear from him, that those whom we call dead live unto God, and shall die no more,—when we stand in faith by his deserted sepulchre, and behold the rock rolled back by no mortal hand, and, as we turn away in amazement, meet in the garden the same Jesus whom we had seen dead upon the cross, and the voice, whose expiring cry yet rings in our ears, says to us, 'Because I live, ye shall live also,'—then, and not till then, do we know that man cannot die. By no other voice is the veil of death rent; by no other arm is the shadow of the grave rolled away.

Were it not for the confidence with which so many youths and maidens profess, unaided by special revelation, to thread the mysteries of the divine nature, I should be disposed to ask, with the self-distrust of the old patriarch, 'Who can, by searching, find out God? Who can find out the Almighty unto perfection?' When I consider my own narrow range of vision, and the vastness of the universe which he pervades and fills,—when I remember that I am but of yesterday, and that he knew no beginning,—when I recoil, baffled in the attempt to grasp the complex relations which he harmonizes,—when I see the giant forms of physical and moral evil, which no logic of mine can classify under the system of universal benevolence, I feel that my own consciousness can guide me but a little way in my knowledge of God,—that his ways are indeed higher than mine, and his thoughts than mine. There are numerous problems, with regard to his administration, which I know not how to solve. Is his providence merely general; or is it minute and paternal? Am I part and parcel of the vast machinery of nature, and liable to be crushed by the next roll of the wheel; or am I, in my littleness and low estate, the distinct object of his interest and care?—How far extends the reign of evil? What is its office in the divine economy? Where are its limits? Where and how do justice and mercy blend in the divine government? Is there forgiveness for sin? If so, to what extent, and on what conditions? The answers to these questions form a part of God's consciousness, not of mine; and I know not how they are to be answered, but by a special revelation from God, authenticated by express miracle,—a seal which God alone can affix to the communication of truth. They are answered in the New Testament, and the answers there given, the devout heart accepts and adopts with gratitude. But there might have been given other answers, which no intuitive perceptions of our own would have enabled us to gainsay. Other answers were given, before Christ came, by priests and prophets; and the human mind acquiesced in them, because by its own unaided resources it could attain nothing truer or better.'

III Jesus and his Disciples in the Jewish Synagogues, by Rev. A. D. Wheeler. Printed for the American Unitarian Association—James Munroe & Co. 1st Series, No. 218.

This Tract having been read before the 'Maine Western Pastoral Association,' was published at their request. Although one of the shortest, it is, we think, one of the best in the Series. The argument is novel and most effective, the style clear, plain, and to the purpose, and while it will stand the test of a critical examination, it is particularly well adapted for popular effect. Every one, who reads it, understands it. We do not remember to have seen it put in this shape before; but it is so obvious that we wonder it has not not always been adduced in the Trinitarian Controversy. We see not how it can be met or parried. The following extracts indicate its nature and bearing:—

'The following pages will contain an argument in support of truth and charity, drawn from established and generally admitted Facts.

The facts to be considered are these:—

1. The nature and design of the Jewish synagogue worship were substantially the same as those for which Christian worship was instituted.

2. The Jews, in the time of our Saviour, were believers in the strict unity of God, and their worship, of course, must have been consistent with the Unitarian belief.

3. Jesus and his Diciples were in the habitual practice of assembling with the Jews in their synagogues, and of taking a part in the public ministrations.

4. Though frequent controversies arose between them in relation to various other subjects, *there was never any controversy between them in relation to the nature of God.*

Now what shall we do with these Facts? We cannot deny them; and what other inferences can we draw than those which were stated at the beginning?

The conclusion appears to be unavoidable, that this was a subject, with reference to which there was no material difference of opinion.—Controversies and contentions must have inevitably arisen, unless this had been the case. It is impossible to reconcile these facts, upon any other supposition. Jesus and his diciples, therefore, taught just what the Jews themselves believed and taught, namely, that 'There is one God, and there is none other but he.'

But suppose that we were to surrender this argument. Suppose that we were to admit, merely for the sake of admission, that a difference upon the subject really existed; and that while the Jews held to the strict unity of God, Christ and the first preachers of the Gospel inculcated the doctrine of the Trinity. What must be our conclusion then?

Certainly, it can be no other than this; that Christ and the early Christians did not regard the difference upon this point of sufficient importance to justify a separation, or a refusal to unite in the same religious services with those who were strong in the Unitarian belief.

Admit this inference, and then there is another.

If the great Head of the Church, and those who were its earliest members, believed it to be right to hold religious intercourse and fellowship with those who maintain that 'God is one, and that there is no unity like his,'—then surely they who are *less inspired*, and *less divine*, should pause, and consider well, before they pronounce it wrong.

Thus, upon one hand, we have a strong presumptive argument in support of Gospel truth; and on the other, an argument no less conclusive for the exercise of Christian charity.'

IV. 'The Ladies' Repository. A literary and religious Monthly' for Nov. 1845, Rev. Henry Bacon, Editor—is adorned by a very correct and finely executed view of Trenton Falls, and enriched with many pleasing contributions. This number contains several private letters of Rev. John Murray, the celebrated Universalist preacher. Among them we find, in one, dated Boston, April 9, 1798, the following notice of the death of Dr. Clark, of the First Church in this city, whose name is held in honored remembrance among us.

'You have heard of the sudden death of Dr. Clark. I saw him on Saturday; he was never better in mind, in body, or estate. He preached on Sunday well, very well; in the afternoon, he preached again—not long; he began his text—'Thou art holy, O Thou that inhabitest the praises of Israel.' He proceeded but a little way before he was called, for he dropped down in the pulpit, had no more sense, died before next morning. Happy man! he left the world in the meridian of his days and fame. There was a pompous procession from his house to his meeting, and Dr. Howard prayed, and Dr. Thatcher preached, his text, 'I am distressed for thee, my brother.' But his sermon told us this was not true, it was not for his brother he was distressed, it was for himself, and the residue of the surviving friends. He told us too that the departed was gone or going to be deposited in the house appointed for all living; this also was a mistake; the grave is not a house, nor was it appointed for the *living*—there is no knowledge or device in the grave—the dead are there, not the living; there is however an house not made with hands eternal in the Heavens; *this* is the house appointed for all living; there, I trust, our departed Brother is now lodged. I pity his disconsolate companion, I pity his children. I pity his parents, his sisters, his friends. I pity his congregation, they loved him, they lament him, and take him for all in all, they shall not find his like. And, after all, I pity myself. I have lost in Dr. Clark, the best friend I had in the clerical character, at least, in this town; his death is, indeed, a public loss; but soon, very soon, we shall follow. I believe I owe Dr. Clark the kind treatment I have lately met with from the clergy of this town, and this has been pleasing to me. How friends drop! who would have thought that this gentleman would have gone before me? Who would have thought him a subject for apoplexy?'

'I paid with great sincerity, the tribute of respect to Dr. Clark's memory yesterday afternoon, that was his due. It was this good man I fixed on the last time I was sick, and till his death, to attend my funeral.'

V. We have received from Jordan and Wiley 'Smith's Weekly Volume for town and country,' for Oct. 29, and Nov. 5 and 12. Among other very interesting contents, is a considerable portion of a volume entitled 'The Cottar's Sunday, and other Poems,' by Peter Still. Of the author of these remarkable and delightful productions, which Lord Francis Egerton justly describes as exhibiting 'satisfactory evidence of the deep impression which Burns, in his best mood, has left behind him on the mind of Scotland,' the following account is given.

'Peter Still, author of 'The Cottar's Sunday,' and other Poems, is a day-laborer, with no advantages of education but those common to his class in Scotland. From childhood he has spent his life in rural labor, first as a farm-servant, and latterly in the more laborious employments of ditching, trenching, and stone-breaking. About ten years ago, soon after his marriage, this life of constant but cheerful toil, was broken in upon by a temporary loss of sight, which was succeeded, a short time after his recovery, by a total loss of hearing; and it is now nine years since he has heard even the sound of his own voice. The average remuneration of his humble calling, when he is in health and employment, is seven shillings and sixpence a week; and on this he has to sustain himself, a wife, and six children. But he has frequent attacks of sickness; and it is on these occasions that he has presented to him the bitterest drop in the cup of humble poverty—the alternatives of starving with his wife and children, or becoming for ever degraded in his own eyes by receiving the pauper's pittance. From these alternatives Providence has hitherto presented a means of escape to his resolute and independent spirit. He has ever been a Poet. Even when a herd-boy, as he tells us in one of his poems, he felt the 'inspiration of nature's minstrelsy. His deafness, however, by hushing to silence all external things, seems to have first occasioned his listening to the voice within, and giving it a body in verse. But although he rhymed for amusement he has published always from necessity.'

The 'Cottar's Sunday' begins thus:—

Friend of my lowly muse, friend of my heart!
Accept the tribute of a grateful breast;
In simple strains sincere, unsmoothed by art,
I sing to you the cottar's day o' rest,
That holy day by Heavenly Wisdom blest
An' set aside, that sinfu' man may draw
Near to his God, the bread o' life to taste,
An' wear his soul frae warldly cares awa;—
I sing that hallowed day as spent in cottar's ha'.

O how delightfu' dawns that blissfu' morn,
When nature wears her loveliest robes o' green!
When fairest flow'rets ilka field adorn,
An' joyous June leuks laughin' o'er the scene!
The cottar frae his ha' comes forth alane,
An' doun his rigs or kail-yard saunters slow;
Wi' thoughts contemplative, wi' soul serene,
He marks the dewy daisies round him blow,
While borne on wings o' love, his feelings heavenward flow.

VI. The American Review: a Whig Journal of politics, literature, art and science—No. XI. Nov. 1845. Wiley & Putnam, N. Y.

This monthly periodical is edited by George H. Cotton, a gentleman whose talents and genius were early made known to the public by the Poem Tecumseh, which contains many remarkable passages of highly wrought sentiment and expression, and acquired for its author an established reputation, by merits so striking as to draw high encomiums from the editor of Blackwood's Magazine. The American Review is designed to be an exponent of the views and doctrines of the Whigs, and may be expected to command contributions from the eminent minds, connected with that party, in all the States of the Union. From the zeal and ability of the editor and the circumstances that may be expected to favor and aid him in his work, we feel sure that it will meet the patronage it deserves.

VII. The Eclectic Magazine of Foreign Literature. Edited by J. H. Greene—Published by Leavitt, Trow & Co., 194 Broadway, N. Y. Nov. 1845. Boston: Saxton & Co.

This valuable collection is continued in the same excellent style in which it was commenced—each number containing many interesting articles, and embellished by a very beautiful engraving.

VIII. Remarks upon Mr. Sumner's Oration by a citizen of Boston. Wm. Crosby & H. P. Nichols.

The extreme doctrines laid down by Mr. Sumner in his Fourth of July Oration have naturally called forth this pamphlet—of that Oration we spoke at the time of its publication. The propriety of its delivery on such an occasion, at such a call, and in such a presence, as we intimated, admits of a question. We agree with the present writer that, upon the whole, the doctrines of the Oration go to a greater extent of non-resistance, and of the abolition of the coercive energies of law and government, than the orator allows. His disclaimer is of no avail against the bearing of his arguments. Peace principles can be diffused, without the necessity, we think, of taking such extreme ground. But we are surprised that the writer of the 'Remarks' should deny, so strongly as he does, the literary merits, and general value of the sentiments of the Oration.

We are unable to see the defects of style which he charges upon it in the following passage, and we must say that, although we always read with interest the publications of the Peace Society, we have not met with any of them equal in eloquence or interest to Mr. Sumner's Oration.

'As a literary production, we must say that we are disappointed in this Oration. From its great elaborateness, and evident marks of painful gestation, we should have expected something of a more finished and workman-like character. Its style is harsh and unpolished; its sentences badly constructed, and often involved and obscure. It is not without occasional brilliant passages, but they are generally, we think, in bad taste. They might pass for eloquence in a large assembly, but they will not bear severe criticism. The public are not fastidious. With them, the *sound* of the drum is an apology for its emptiness; and, to the eye of the multitude, the figures in a magic lantern possess more beauty than those in the Gallery at Florence.

But what strikes us among the most obvious features of this work, is its entire want of originality. There is nothing new in its sentiments, its arguments, or its illustrations. It is an echo only, of what is repeated at every anniversary of the American Peace Society.'

IX. Hymns for Public Worship. Andrews, Prentiss & Studley. 1845. For sale 22 Cornhill. Boston.

This collection has been made by Rev. Geo. W. Briggs of Plymouth. The particular features which distinguish it are set forth in the following passages from the Compiler's Preface. The book contains 601 hymns, and is printed in a very good type and form.

'The Compiler desired, in the first place, to bring together the most fervent expressions of a profound spiritual life. And therefore, an unusual number of the Wesleyan hymns, and others of a kindred character have been introduced, in addition to the standard pieces in all our Collections. Their sweet fervor is at once the natural language of the living heart, and a quickening influence to a deeper life.'

* * * * *

'In the next place, the Compiler desired to make a Collection in harmony with the Christian view of Life and Death, excluding all representations of Life as a 'Vale of Tears,' and Death as the 'King of Terrors;' views so sadly darkening the world of Sacred Song. We would not sing in the Hymn what we oppose in the Sermon.' * * *

'Some alterations have been made in copying the following hymns, even where the fact may not be particularly stated. Few changes have been made for simple reasons of taste. Few have been ventured indeed, in any of the familiar, standard hymns, except by occasional omission of verses. But a large number of the hymns in the book are peculiar to this Collection; or at least, have never been in familiar use in Unitarian Churches. And for alterations in these, where the change would disturb no hallowed association, the Compiler is responsible.'

Since the foregoing was in type we have received the following notice of this new Hymn Book which we insert with the greatest pleasure.

HYMNS FOR PUBLIC WORSHIP.

Life and Death—in what striking antitheses do we cluster associations round these two significant terms, investing the former with beauty and freshness and grace; consigning the latter to darkness, silence and gloom. That we who call ourselves a Christian people, living within the reach of those blessed influences, which for eighteen centuries, have been working in the world so noiselessly, yet so surely; professing through our speech and through our institutions to do reverence to that bravest, gentlest, holiest soul that ever dwelt upon the earth in the guise of humanity; that we can so mistake his meaning and depart from his example, is truly a matter of sad amazement. It proves how little we still understand of those divine teachings which are yet going on to regenerate the world, till man shall live with man as a brother, and all as children of one father. We say that Christ abolished death; and we say truly. He planted the tree of life within the garden of the soul, leaving it free to heaven's sunshine, and dews, and storms, tending it sacredly with earthly care and toil; till with its firm roots and blissful branches it occupied the whole space, and left no room for the thought of death. Amid all the impoverishments and hard needs of his earthly course, such fulness of life was within him, that with simple heart he could say, 'I and my father are one.' What had he to do with death, who had become a participator in God's eternal life? Renewed and ever brightening life, whether in the flesh or out of the flesh, was the burden of his teaching, his joy and strength

Have we carried out his lofty idea in our daily practice? Have we paid that great soul the honor of pursuing his path, or only that of admiring his course, and following it not? Alas! it must be confessed that we close our eyes in the midst of Christian light, and walk in heathen darkness. With environments of gloom we surround ourselves to express the feelings with which we think it appropriate to be filled when a loved one is translated by our father to a higher state of being. Avoiding customary and innocent enjoyments, rejecting a cheerful exterior, and enveloping ourselves in the forbidding habiliments of mourning, we thus, by the powerful method of example, teach our little ones how to regard and celebrate the ascension of the parted spirit; and then, when we find our teachings take effect, we talk of the instinctive fear of death. The parent sits amid the dear home-circle, and, shuddering, refuses to entertain the thought that one of those bright, young spirits is fast leaving the earthly for the heavenly home; the beloved mother, sinking under a protracted, wasting illness, receives from those linked to her by the strongest bonds of affection, the most devoted care, the tenderest watchfulness in anticipating her slightest want; but not one word to refresh the fainting spirit in its onward path; not one interchange of sympathy where the feelings of all are most keenly alive; for the subject of death is too terrible to be mentioned. These are facts of daily occurrence; feelings which prevail, and are cherished too; but are they in accordance with the spirit of Christianity? Do we read aright the life of him, who is to be the Savior of the world, to draw from it such rules of conduct? We think not.

The difficulty lies in our habitually sensuous perception of life; we recognize our affinity with the vegetable and animal creation; like them we enjoy the light of day, the exercise of our bodily functions, the gratification of the senses; and we look upon the privation of that species of enjoyment as Death; forgetting all that which separates us from the lower forms of being, and makes death impossible. So long as, sacrilegiously we give the name of life to any thing inferior to the life of God in the soul of man, so long shall we continue believers in death, and trembling believers too.

These thoughts have been suggested to us by the recent publication of the work whose name is prefixed, prepared by Rev. George W. Briggs of Plymouth. It might seem to some that, with the many Hymn Books for public worship already in use, another was unnecessary; but an examination of this compilation will show that its aim is different from any which have preceded it, and that it has a peculiarity which makes it worthy of notice, and may render it very acceptable among us. It seems to have been the intention of the Compiler, to express the aspiration of the human heart, and to enforce the practicability of the attainment too, towards a life in the body so replete with piety, so pervaded and thoroughly illumined by the love of God and devotion to duty, that amid all this pure brightness there

should be no lurking-place for the fear of death, that phantom of darkness. The arrangement of the subjects is finely adapted to that purpose, and the selections are made with great taste; we meet many old friends in the volume, whose words are already associated with recollections of our best moments; many quite new to us are introduced, fully worthy to stand in such connection.

This is not merely a chance collection of *fine* poetry; it is a finished production *with* design in every part, executed with *good* judgment, poetical taste, and profound *religious* sensibility. We hail its appearance *with* pleasure, and feel confident it will *soon take* that rank, which its intrinsic beauty *and* excellence must secure for it.

O. P.

X. The Banker's Weekly Circular and Statistical Record. New York.

This is a new paper devoted to the object specified in its title. The amount of information contained in it is really surprising. The names, localities, Presidents, Cashiers and Capitals of all the Banks in the United States. Wholesale prices in New York. Value of Foreign Moneys. Rail Roads in the United States, Great Britain and Ireland, with distances and cost. Abstracts of monthly statements of the Treasurer of the United States, and of other valuable statistics. Bank of England. Cotton statistics. Stocks, Sales, and other items of financial and commercial information.

XI. Mr. Webster's remarks at the Meeting of the Suffolk Bar, on moving the resolutions occasioned by the death of Hon. Mr. Justice Story. Boston, James Munroe & Co., 1845.

In this pamphlet, Mr. Webster's eulogium upon Judge Story, is presented and *perserved* in a style of typography worthy *of its* subject and author. As a memorial *of* a great man, it is a striking illustration *of* the peculiar value *which simplicity*, terseness, and brevity impart. It is dedicated, in the following terms, to Judge Story's venerable mother.

BOSTON, September 15, 1845.

VENERABLE MADAM; 'I pray you to allow me to present to you the brief remarks which I made before the Suffolk Bar, on the 12th instant, at a meeting occasioned by the sudden and afflicting death of your distinguished son. I trust, dear Madam, that as you enjoyed, through his whole life, constant proofs of his profound respect, and ardent filial affection, so you may yet live long to enjoy the remembrance of his virtues, and his exalted reputation.

I am, with very great regard,
Your Obedient Servant,
DANIEL WEBSTER.

TO MADAM STORY.

XII. Hyperion, a Romance, by Henry Wardsworth Longfellow. Second Edition. Cambridge: John Owen. 1845.

This new edition of Professor Longfellow's popular romance, is in the most finished and beautiful style of the Cambridge Press. It is needless to commend it to the lovers of this department of elegant literature. The poetical passages with which it is elegantly interspersed, bear the stamp of its author's cultivated and refined genius and taste, while the substance of the work, although in the form of prose, is pervaded by the spirit and the charm of poetry.

XIII. No. I. The Swedenborg Library—Part 1. The Memorabilia of Swedenborg—or memorable relations of things seen and heard in Heaven and Hell,"—*with* an Introduction by George Bush.—New York: John Allen. Boston: Otis Clap.

In this series of publications, Professor Bush, proposes to present those aspects of the system of the Swedish philosopher and theologian which have attracted his admiration and secured his faith. One of the papers justly observes that 'the Professor has got into very deep waters;' but whatever opinions he advocates he will always, we are sure, exhibit a good spirit and retain the confidence of candid men in the sincerity of his convictions.

XIV. From Jordan & Wiley, 20 State and 121 Washington street, we have the Foreign Quarterly Review for October in the Reprint. This house supplies the leading Foreign works in this form at prices within the reach of all lovers of substantial Literature.

XV. Jordan & Wiley have at their store, 121 Washington and 20 State street, the First Volume of *The Shilling Library just begun* in New York. Its Contents are:—'Cotton from the Pod to the Factory, furnishing the History, cultivation and method of manufactory, Bleaching and Dyeing, with an Illustration of this very useful and important plant.

RELIGIOUS INTELIGENCE.

WEEKLY SUMMARY.

AS RELIGION ADVANCES REVIVALS DISAPPEAR.

It is astonishing that our Orthodox friends do not have their eyes open to see this. It is a truth proclaimed, trumpet-tongued, in all the Reports from every Synod and Presbytery of the country. Every where moral and religious progress is attested, and every where the facility and practibility of getting up revivals is declared to be diminishing. The uniform connection between these two facts must sooner or later convince them that the relation of cause and effect exists between them. And instead of proclaiming fasts to implore revivals, they will give thanks that in the diffusion of knowledge virtue and piety, the food for revivals, in popular ignorance, superstition and delusion, is becoming too scanty to sustain them. This connection between the general progress of religion and morals, and the disappearance of revivals is most strikingly shown in the following passages.—

NARRATIVE

Of the state of Religion within the bounds of the Synod of Geneva, for the year ending October 7, '45.

The reports of the several Presbyteries on the state of religion within their bounds, during the last year, exhibit a remarkable degree of uniformity, as will be seen in the following brief summary of their contents.

The presbytery of Cayuga, report—that no general revival has been enjoyed in any of their churches, and that coldness and stupidity are extensively prevalent; yet some mercy drops from on high have descended, and many bright examples of living piety are exhibited. The churches are nearly all supplied with stated preaching—the pastoral relation is regarded with increasing favor and attachment—benevolent contributions have increased, and in some places an increased interest is manifested in Bible Classes and Sabbath Schools. The Theological Seminary at Auburn, continues its usefulness in directly preparing young men for the gospel ministry.

Onondaga—In a few churches, interesting revivals have been enjoyed, and in a few others gradual accessions have been made to the churches—but in a greater number, almost a constant drought has prevailed, and the deaths and removals of members have exceeded the additions. Yet a great degree of peace, order and external prosperity are enjoyed. The proportion of settled pastors has greatly increased, and nearly all the churches are enjoying the stated means of grace, and the congregations are steadily increasing. Sabbath Schools in many of our churches are flourishing—sound views prevail and are gaining ground in regard to public morals.

Tioga—No extensive revival—apathy and worldliness in many of the churches. Yet some have enjoyed a little refreshing—and in Richford 10 or 15 individuals have given evidence of a saving change. The pastoral relation is regarded with increasing favor—most of the churches enjoy stated preaching.

Ithica—No general revival—very few hopeful conversions. Stated preaching in nearly all the churches—brotherly love prevails—no destructive error or gross disorder to mar the peace of God's people. The monthly concert is generally observed, Sabbath Schools and Bible Classes in many places are attended with increasing interest. The cause of temperance and philanthrophy are making slow but sure advances—increasing regard for the Sabbath.

Chenango—No general revival—some mercy drops and some souls gathered into the fold of Christ—Churches generally at peace and supplied with pastors or stated preachers—Sabbath Schools in general prosperous—In some churches nearly the whole congregation are engaged in studying the Bible. Contributions increasing, temperance advancing slowly—Increasing attention to moral training of the rising generation.

Cortland—In a few churches—some conversions—in one an interesting revival, but in a greater number prevailing apathy. In externals most of the churches are prosperous. Sabbath Schools are maintained with increasing interest and effect—contributions—liberal. Prayer meetings in some cases attended with interest. Increasing interest is felt for the enslaved, and fervant prayer offered both for them and their masters.

Chemung—Religious feeling low—worldliness prevalent—churches diminished—no general revival. Yet a few conversions—and an increasing attendance on the means of grace—and increasing interest in Sabbath Schools. Temperance on the increase—and the way gradually preparing for a general revolting of the churches. [Religious Reader, Syracuse, N. Y.

PUSEYISM.

The Puseyite movement is reaching its natural and necessary termination, in the bosom of the Roman Catholic Church. The last arrivals bring intelligence of the public renunciation of Protestantism by several of the leading spirits of the Tractarian party.

SLAVERY QUESTION AND DR. BEECHER.

The great sectarian organizations of the country continue to be agitated and convulsed by the excitements connected with this subject. In the Presbyterian Church the battle is getting to be so warm, that some of the veterans tremble and quake, and one who has heretofore been regarded as the bravest of the brave, according to the following account, which we copy from a Presbyterian paper, has actually fled from the field.

The circumstance occurred in the New-School Synod of Cincinnati, at its annual meeting at Ripley, in the State of Ohio. The paper from which we quote says.

'The only action of that body, of which I have seen or heard any account, is the suspension of Rev. Wm. Graham, for his sentiments on slavery. We now enter upon a new era in the history of the church of Christ. I believe the whole history of the church, from Christ to this day, will be searched in vain for the record of a single case of discipline for the crime of slave holding. But Mr. Graham is not condemned for holding slaves. No! he has emancipated. I believe, all his slaves. Nor is he condemned for defending what abolitionists call the *system of American Slavery;* nor for denying that slavery is an evil to be rooted out as speedily as may be consistent with the spiritual interests of all concerned. No! he is condemned and suspended from the gospel ministry for maintaining that the relation between master and slave is not in itself sinful, and ought not to subject masters to the discipline of the church. And he has aggravated his offence by proving his doctrine from the Bible so clearly that his opponents are utterly unable to answer them. If the Apostles made it a bar to communion, or required masters to emancipate their slaves immediately on being received into the church, it would certainly be well to point to the chapter and verse, and thus enlighten the church in her duty. This course would, to plain minds, certainly seem more proper than the exercise of discipline contrary to the practice of the Apostles, and of the whole church down to this time. If this is not the first case of discipline for this offence ever inflicted in the church of Christ, will not some abolitionist just tell us where we can find another for a precedent. But we are in the light of the nineteenth century, when men begin to see further than all that were ever before them, not excepting Christ and his inspired Apostles.

Two things in the account of this transaction particularly arrested my attention. The first was the smallness of the vote, twenty-eight to six; Dr. Beecher having been excused, and Dr. Cleveland having left on account of ill health. Here we have an account of but thirty-six members. Was the Synod so small as that! If not, why so small a vote on so important a question? The second thing, and that more strange by far than the other, was, that Dr. Beecher should be excused from voting. Now it cannot be that he, the first in the school of the prophets under that body, was unable to say whether or not the accused was guilty of heresy. To charge him with such ignorance, would be to dishonour his intellect, and to pass the judgement that he, instead of being a teacher of theology, ought to go back and become a pupil. No, it cannot be that his mind was not made up, for then his vote would be recorded *non liquet*. Well, we suppose he was well enough acquainted with the case, and sufficiently versed in theological lore to have his mind made up. He no doubt had his opinion settled. He no doubt is satisfied whether the judgment of the Synod was according to truth and righteousness, or not. Why then ask to be excused from expressing his mind? Had he not moral courage enough to come up to his duty as a judge in the court of Jesus Christ? But perhaps it was inexpedient! What! inexpedient for an embassador of the cross to stand up in defence of the truth as it is in Jesus! Inexpedient to defend the church against the encroachments of gross and corrdpting heresy! Or inexpedient to defend an innocent advocate of the truth against the persecutions of fanatics or errorists! In whatever light we may view the case, the position of the President of Lane Seminary is by no means enviable.

FREE INQUIRY, AND THE PROGRESS OF TRUTH.

We are indebted to the New Hampshire Sentinel, published at Keene, for the following illustration of the irrisistible power of the convictions of truth over an enlightened conscience, and of the vanity, folly and cruelty of all attempts to prevent the exercise of free inquiry. Discussion and controversy have done their work, and their influence is carrying juster views into the minds of Orthodox ministers. There are many, and will be more, cases like that here described.

'Amongst the almost daily changes which are taking place in the Christian Ministry, in New-England, we have been made acquainted with one in a neighboring State of Vermont, which calls for some notice. Two-thirds of the Congregational Church, and the Society generally in the town of Pittsford, (Rutland County,) have experienced much regret, mingled with grief, at the sudden decision of their pastor, Rev. Mr. Pease, to be dismissed, which decision has been carried into effect. Says a letter—"Mr. P. is a young man of superior mind and talents, and strictly pious—has, like many of our other young clergymen, but little property, and had no aid in his education—is much beloved and respected by all the Ministers in the county, as well as in town. There is a gloom on every face I meet.' Last Spring some two or three individuals whispered it about that Mr. Pease was not strictly Orthodox. Coming to his ears, and feeling sensitive on the subject, he immediately requested a Council to be called for advice. They met—called for the aggrieved gentlemen, but no one appeared. There was, however, an appearance the next day, with two charges—1st., that Mr. P. did not believe, or was not sure, that we appeared at the resurrection in *form*, as we are here. 2d, that Mr. P. did not believe in total depravity, because, in a sermon he carried the idea that infants had no sin to answer for, till they knew good from evil. Mr. P. read the two sermons, and the Council retired and reported very much in his favor—addressed the Church—gave good advice, and said they agreed with Mr. P. and found him strictly *Orthodox*. All went on happily for three months; but the coals were not quenched—the fire broke out again and resulted as above.

In testimony of their affection for Mr. Pease and his companion, and their undiminished confidence, over 200 met him on Wednesday last, at his house, carrying presents, some of which were liberal, and every requisite for a social entertainment—and in the afternoon they were joined by the elder gentlemen and ladies, together furnishing an elegant entertainment, exclusive of the substantials for a new pilgrimage journey. After the report, their pastor addressed them most feelingly, drawing tears from many eyes—and offered prayer, beseeching the best of Heaven's blessing upon them. The elders then retired, while the younger and middle-aged remained through the evening, which was closed with appropriate remarks to the youth and children, and prayer. 'Then we took a last farewell of a man dearly beloved.' Such a Society deserve a good Minister, and we may not doubt the supplications of their late pastor will be answered.'

ROMAN CATHOLIC STATISTICS.

During the last six years, fifty-four new Roman Catholic churches have been erected in England. Many of them, especially those in London, Liverpool, Birmingham, Manchester, Derby, Nottingham, Newcastle, Macclesfield, and Coventry, are on the largest scale of parochial building in this country. Seven religious houses have been erected; nineteen new communities of nuns, and nine houses of religious men; and nearly two million volumes of Catholic publications have been printed in the same period. According to Mr. Pugin, the architect, St. George's Roman Catholic church, in London, when completed, will, next to Westminster Abbey, be the largest Gothic structure in the metropolis.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The transportation of freight, on the railroad from Albany to Boston has become immensely great, partly in consequence of the extraordinary demand of bread stuffs for exportation. On one day 177 cars were loaded and despatched. They average 100 a day.

☞ The late abundant and long continued rains have produced a great freshet in the eastern rivers. The rise of the Kennebec was so great as to carry away mills and endanger the dam at Augusta. The people were called, by the ringing of the bells, to do what they could to secure property from destruction, and stay the ravages of the flood.

☞ The Old Colony railroad was opened for travel on Monday last, the cars running between Boston and Plymouth.

☞ The election in New Jersey has resulted in a Whig legislative majority—in New York in a Democratic legislative majority, although the party lines are much broken by anti-rentism, and other questions of absorbing local interest.

☞ At a caucus in Faneuil Hall, Mr. Webster is reported to have given the opinion that the people of Oregon will prefer to set up an independent government for themselves. As we observed in our last summary it is impossible to predict what may be the tendency of things twenty years hence. If no prominent disaster, or extensive disruption of the American Union takes place, we are inclined to think that its growing greatness, and the eclat that will gather around it, will continue to attract all the surrounding communities on the continent under the shelter of its federal empire.

RAILWAY NOTABILIA. (From English papers.) *London to Dublin Direct in 14 Hours.* The hint we gave of a grand railway and steamship association has proved not to have been premature. It is now ascertained that a connection has been established between the Grand Junction Company and the Irish Great Western Company, to establish a continuous system of traffic from London, by Birkenhead and Liverpool, through Dublin, and on the west of Ireland to Galway. The link in this chain of communication between Liverpool and Dublin is to be supplied by an influential steamboat company, with new and powerful vessels on the screw principle, and of the most improved form for speed. The whole route will be under one direction, the express trains will be accelerated, so that the distance shall be performed in an hour less between London and Dublin than the time offered by the Holyhead Company, and it has been arranged that the joint fare shall be 20s. less than that charged on the route via Holyhead from London to Dublin. [Railway Chronicle.

Coals from Newcastle to London. The Tyne Mercury, in noticing a new and imposing project in the north, says, it is proposed to complete a double line of railway from Newcastle to the metropolis for the carriage of goods only; these goods being chiefly coals upward, and miscellaneous packages downwards. As this line would exclude passengers, great speed is not an object. The coals would be delivered in a condition far superior to those which go by sea, and the metropolitan markets would, by this means, be regularly supplied at all times with superior coals, on terms that would hardly vary, and which would be lower than any that London has yet seen. It is proposed to obtain a subscribed capital of five millions to meet all contingencies. The consumption of coal in London alone is about 4,000,000 tons annually. The carriage upon three million tons of coal alone would yield a handsome profit, even at rates very low indeed.

Manx Lines. The Isle of Man, in common with every other isle, is to have a railway added to its patriarchial and picturesque possessions. Two companies, the Isle of Man and the Great Manx, court the popular suffrage. The former is supported by the Earl of Uxbridge, and the latter by Dr. Bowring. Surveys are in progress, and application has been made to the legislature of the island to give power of extension by means of an act of Tynwald.

Street Railway. We have reason to believe, that a street colonade railway will speedily be brought before the public. It will be worked on the atmospheric principle.

Speculation in Lincoln. The railway fever is decidedly becoming worse in Lincoln, and the slow plodding method of realising wealth by labor and industry is all but exploded. Parties now begin to forsake business, and apply all their energies to digging in the apparently inexhaustless railway gold mine. Men, little and big, are clearing their hundreds in every direction, and yet it is certain that there is no increase of national wealth. Wealth is the product of labor, of national industry; but in the case of railway speculation, although individuals should clear their millions sterling, it is quite certain that the nation has gained nothing, nor can it ever do, by the simple exchange of bits of paper from one to another. [Lincoln Standard.

Projected Lines. The following is a summary of the number of new schemes before the public, and amount required for deposits. It will be observed that already there is more than one scheme, and nearly a million a day for the entire year, exclusive of foreign projects:—Now railway schemes for the session 1846, to the 7th of October, 1845. United Kingdom, 399 schemes; amount of deposits £28,994,674; amount of capital £329,290,000. Foreign schemes, 70; amount of capital £197,280,000; amount of deposits £71,689,750.

Conversion of the Bridgwater and Taunton Canal into a Railway. Bristol, Wednesday evening. A special meeting of the proprietors of the Bridgwater and Taunton Canal Navigation was held on Wendesday afternoon, at the White Lion, Broad-street Bristol, when resolutions were passed for applying to Parliament in the next session for powers to convert the canal into a railway.

Line round Paris. The Government has authorized the preliminary *enquete* for the line which is to unite together the various termini of the railways from the provinces terminating in Paris.

French Railway Accidents. England does not stand alone in the possession of railways notorious for mismanagement and disasters—the Lyons and St. Etienne line have a bad eminence in that respect. A short time back, a boiler exploded, killing the engine driver, and dangerously wounded two stokers. A week afterwards, there was a narrow escape from a more fearful disaster. Between Givors and Lyons, the railway is very dangerously situated close to the Rhone, which is there very deep. Some coal had fallen from wagons upon the rail, and was not cleared away; at night, a train came along—the engine was forced off the line, and with the tender, plunged into the river. Fortunately, the guard of the first carriage was able to detach the train, and thus saved the lives of two hundred persons who were in the carriages.

☞ As has been observed for several seasons past, winter advances upon us from the south. On Sunday, Nov. 9th, snow fell at Philadelphia, Baltimore and Washington.

☞ An election of a member of Assembly took place recently in Kingston, Jamaica, in which the candidates were one white and two colored gentleman. After a sharp contest, the white candidate was returned by a close vote.

☞ By a recent census the population of the State of New York is ascertained to be 2,600,374, 1,313,335 males and 1,287,069 females. Number of voters in all the counties except that embracing New York city, 475,440.

☞ In the month of October, 445,191 barrels of flour, and 482,173 bushels of wheat were brought by the Erie canal to Albany. Tolls $493,000.

POPULATION OF THE WEST INDIES.

Colony.	Males.	Females.	Total. 1844.	Slaves. 1834.
1. Jamica	181,633	195,800	377,433	311,070
2. Honduras			10,000	1,991
3. Bahamas	12,684	12,608	25,292	10,086
4. Barbados	56,004	66,194	122,198	83,150
5. Grenada	13,722	15,191	28,923	23,638
6. St. Vincent	12,600	14,648	27,248	22,266
7. St. Lucia	9,871	11,130	21,001	13,291
8. Tobago	6,152	7,056	13,208	11,589
9. Antigua	16,722	19,456	36,178	29,121
10. Montserrat	3,336	4,029	7,365	6,401
11. Barbada	223	286	509	
12. Dominica	10,788	11,681	22,469	14,175
13. St. Ch'topher	10,523	12,654	23,177	19,780
14. Nevis	4,418	5,153	9,571	8,815
15. Virgin Islands	3,130	3,559	6,689	5,135
16. Trinidad	30,713	29,102	59,815	20,657
17. Br. Guiana	49,787	48,346	98,133	82,824
Total	422,316	456,393	889,209	663,899

ANNUAL ELECTION IN MASSACHUSETTS.

☞ The annual election took place in Massachusetts on Monday last. In all the towns, excepting a few small ones which last year gave a slight Whig majority, the votes were as follows, in counties:—

	Briggs.	Davis.	Shaw.	Sewall.	Scat.
Suffolk, complete	5835	2319	1921	402	231
Essex complete	5612	3748	1618	1340	11
Middlesex, all but Medford	7349	5264	1583	909	139
Worcester comp.	8031	6009	736	1933	13
Hampden, comp.	2863	2834	184	340	1
Hampshire, com.	3267	1353	36	536	20
Franklin complete	2619	1923	8	357	1
Berkshire, 191 t.	2559	1913	138	174	0
Norfolk, all but Cohasset	3726	2781	632	544	16
Bristol complete	4157	3856	135	512	154
Plymouth comp.	3424	2503	246	684	
Barnstabl, 6 t.	728	544	63	85	2
Dukes, complete	234	155	0	40	1
Nantucket, comp.	438	158	0	30	0
	50,342	35,360	7301	7904	590

THE SENATE. Eleven Senators are chosen—all Whigs, viz:—Five in Suffolk—John C. Gray, Daniel Safford, Thomas G. Cary, James F. Baldwin, Francis O. Watts; two in Hampshire—Chauncey B. Rising and Josiah B. Woods; two in Franklin—Zebina Field and Joseph Avery; and two in Barnstable—Zeno Scudder and Barnabas Freeman. The Nantucket Senator probably fails in consequence of a division among the Whigs, Barker Burnell was the last nominee of the Convention—William Mitchell having been first nominated, and afterwards declined. Samuel H. Jenks (Whig) received 204 votes in Nantucket, and this withdrawal of Whig votes from Mr. Burnell defeated his election.

REPRESENTATIVES.

	Whigs.	Dems.	Natives.
Suffolk	35	0	0
Essex	16	2	2
Middlesex	20	8	1
Worcester,	14	11	0
Hampden,	8	5	0
Hampshire,	16	1	0
Franklin,	6	3	0
Norfolk,	11	1	0
Bristol,	14	6	0
Plymouth,	12	3	0
Barnstable,	4	3	0
Dukes,	2	0	0
Berkshire,	6	6	0
Nantucket,	2	0	0
	156	49	3

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Treasurer of the Society acknowledges the receipt of donations:—

From Ladies' Charitable Society, Sterling, by Rev. Mr. Fosdick,	$ 10 00
From Methodist Episcopal Church, Milbury, by Rev. Mr. Crandall,	504
From Calvinist Society, Worcester, by Rev. Mr. Sweetser,	74 57
From Mrs. E. Salisbury, Worcester, by Rev. Mr. Sweetser,	100 00
From Misses E. and S. Waldo, by Rev. Mr. Sweetser,	100 00
From Bible Society, in First Congregational Society, Leicester, by J. L. Patridge, Leicester, Treasurer,	100 00
From S. Salisbury, Worcester,	100 00
From Union Society, Worcester, by Rev. Mr. Smally,	70 00
From First Congregational Society, Oxford, by Rev. Mr. Bardwell,	50 00
From Brookfield Association, Bible Society, W. Hyde, Esq., Treasurer, collected in Spencer,	23 60
Collected in Warren,	32 20
Collected in New Braintree,	22 34
Collected by Ladies in Southbridge,	10 50
Collected in Palmer,	10 00
From Westboro' Bible Society, by W. C. Capen, Esq.,	67 58
	$ 775 83

Worcester, Nov. 10, 1845.

☞ The communication from 'M.,' is inadmissible. The ministration of the services of the Lord's Day, in their ordinary course, is not, we think, a legitimate subject of public criticism.

☞ The new Church at Mount Prospect, in Bridgewater, will be dedicated on Wednesday, Nov. 19.

☞ WORCESTER ASSOCIATION. The brethren of this Association are notified that their next meeting will take place at the house of Rev Mr Lincoln, in Fitchburg, on the 18th inst, at 5 o'clock, P. M. DAVID FOSDICK, JR., Scribe.
Sterling, Nov 10, 1845. n15

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union at the Vestry of Rev. Dr. Lowell's Church, on Monday evening next, Nov. 17th, at 7 o'clock.
QUESTION.—What means shall be used to awaken a deeper interest in the Sabbath School, and to obtain a sufficient number of competent teachers? n15

MARRIAGES.

In this city, 11th inst, by Rev Dr Parkman, Mr Charles Rose to Miss Rachel M. Thacher.

On Sunday morning, by Rev Dr Sharp, Mr Andrew Pratt to Miss Mary D. Phearson.

In Woburn, by Rev Mr Randolph, Mr John D. Leathe, of Cambridgeport, to Miss Sarah B. Simonds of W.

In North Bridgewater, 4th inst, Mr Samuel A. Sargent to Miss Elizabeth, daughter of Hon Jesse Perkins.

In Leominster, 5th inst, Mr Bernardo S. Nichols to Miss Eliza Ann, daughter of Dea Charles Hills, both of Leominster.

In Worcester, Nov 5th, by Rev Mr Jennings, Mr Rodney S. Emerson of Lowell, to Miss Catharine Slater of Worcester.

On the 8th inst. by the Rev Mr Sweetser, Mr William J. Southland of Jamestown, N. Y. to Miss E. Marion Hastings of Worcester.

In Lynn, on Sunday morning, by Rev Mr Carleton, Mr Ammi Smith, of Boston, to Miss Mary B. daughter of Benjamin Oliver, Esq. of L.

In Provincetown, 26th ult, by Rev Mr Patridge, Mr John F. Locke, of Boston, to Miss Sarah K. Thomas, of P.

DEATHS.

In this city, 22d ult, Sarah Elizabeth, daughter of Chas. and R. L. Woodbury, 5 yrs and 8 mos.

On Sunday last, Rev William C. Woodbridge, 51.

On 12th inst, Mrs Mary, widow of the late James Porter, of Charlestown, 52.

At Dorchester, 11th inst, Mr Thomas Lyon, a revolutionary pensioner, in his 88th year.

At Quincy, 11th inst, Mrs Emily, wife of Mr Charles Marsh, 25.

In Concord, 9th inst., Mrs Amelia M., widow of Rev Hersey B. Goodwin of C., and daughter of the late William Mackay of Boston.

At Farmington, Me, Mr Nathan Hawes, a soldier of the revolution, 85.

At Belchertown, Oct 27, Miss S. Aramantha Willis, daughter of Mr Isaac Willis, aged 19.

At Cambridge, on the 12th inst. William, only son of William and Ellen A. Torrey, aged 10 years and 5 months.

At Branchville, S. C. Oct 13th, after a short illness, Mr Horace Fisk, 45. He was a native of Upton, Mass.

At Worcester, Nov 4, Benj. B. Piper, 27.

Number of Deaths in this city, for week ending Nov. 8th, 54; Males, 31; Females, 23. Stillborn, 2.
Under 5 years, 15; between 5 and 20 years, 6; between 20 and 60 years, 24; over 60 years, 8.

SPRINGFIELD SERIES OF READING BOOKS.—The Village Reader, Intelligent Reader, Child's Guide, and Easy Primer.

'Decidedly the best series with which I am acquainted.' [Sup. Com. Schools of Duchess Co., N. Y.

'Among the best in use.' [Editor District School Journal of State of New York.

'All things considered, in my judgment the best series that can be found, either for common schools or academies.' [Rev J. R. Boyd, before the Black River Literary Institute.

The Village Reader.—One of the few compilations that pleases all the way, and like silver grows brighter by use.' [H. Heywood, Esq., Teacher, Troy, N. Y.

'One of the best compilations which has lately been offered to the guardians of popular education.' [Pres. Humprey of Amherst College.

'The best reading book I have ever seen.' [A. Lane, Principal High School, Middletown, Conn.

'Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use.' [L. R. Hall, author of Lectures on School-keeping, Principal of a Seminary for Teachers, &c.

The above, published by G. & C. MERRIAM, Springfield, Mass., and for sale by most Booksellers. Teachers and Committees are respectfully invited to examine. 3tis n1

CHILD'S FRIEND, for November. CONTENTS. Martyrs: John Huss: Whose Lights Burn Longest: The Needle: Galley Slaves and Cretius: An Autumn Morning Walk: Seige of Leyden: German Watchman Song: The Dreamer: Useful Knowledge: Yearning for Wonderland: Of the Echo—Father and Son: On the Shadow.

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DESILVER'S POCKET DIARY and Memorandum Book for 1846, neatly done up in Pocket Book form, the prettiest article of the kind ever offered—also, Stuart's Diary for 1846, of a larger size, for men of business and those who may wish to keep a more full record of events and transactions—fresh supply this day received.

For sale by CROSBY & NICHOLS, 118 Washington st. n8

MONTHLY MAGAZINE, for November. CONTENTS.—The Character of Joseph Story, LL.D. a Discourse by Rev Robert C. Waterston: A Sabbath in the City: A Storm at Pigeon Cove: The Hidden Life: Nothing without Christ, a Sermon by Rev C. H. A. Dall. Intelligence—Containing a full account of the doings of the Unitarian Convention at New York on the 21st, 22d and 23d ult.

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THE AUTHOR'S DAUGHTER, a Tale by Mary Howitt.

For sale at SIMPKINS'S, 21 Tremont Row. n8

REMARKS ON MR. SUMNER'S ORATION. Remarks upon an Oration delivered by Charles Sumner, 4th July, 1845, 12½ cts.

This day published by CROSBY & NICHOLS, 118 Washington st n8

PAINE & BURGESS, Publishers and Wholesale Dealers in School and Miscellaneous Books, Blank Work, Stationery, &c. &c., 62 John street, New York,

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Attention is particularly requested to the following list of School Books, several of which they have lately published.

SMITH'S SCHOOL GEOGRAPHY AND ATLAS embody a larger amount of matter, for the price, than any similar works in use; and we may safely infer, from their large circulation, that none are more highly appreciated by the public.

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KEYS to both Arithmetics, for the use of Teachers.

CLAGGETT'S 'ELOCUTION MADE EASY,' as its name imports, is an attempt to simplify the subject, and adapt it to the capacity of beginners, without omitting of the more important Rules and Illustrations of more advanced works. That the author, who is a practical Elocutionist, has succeeded admirably in the execution of his task, there can be no doubt. The work has already received the most flattering testimonials from Teachers and County Superintendents in every quarter, and has been unanimously adopted by the Board of Education at Baltimore, Brooklyn and other places, as a text book to be used in the public schools. Price 20 cts.

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TOWER'S INTELLECTUAL ALGEBRA may be regarded as a decided improvement on all preceding works. It is the first attempt that has been made to divest the subject of its objectionable features; and if necessary, it may be profitably used as a substitute for elementary works on Arithmetic. Price 38 cents.

The following extract of a letter from E. G. Storke, Esq., Superintendent of Common Schools for Cayuga County, N. Y., will place the subject in its true light:

'Auburn, Sept. 20, 1845.

'I regard it as the legitimate successor of Colburn's First Lessons: and it will, in my opinion, prove as valuable to the student of Algebra as that has been to the student of Arithmetic. It divests the subject of its mystery and repulsiveness, and brings its principles clearly before the mental vision; so simplified and illustrated, that they can be readily comprehended by most pupils of from 10 to 12 years of age.

'I therefore hail with pleasure this new and valuable incentive to mental exercise in our schools, and am satisfied that the work has but to be examined, to be approved and adopted. It is peculiarly adapted to the wants of our Common Schools; and, to facilitate its introduction, we shall give the members of our Teachers' Institute, which is soon to convene, daily and thorough exercises in it.'

IVES' MUSICAL SERIES. The Musical A. B. C. (now in press) will form No 1 of a series embracing the entire course of study, and intended to perfect the scholar in that important branch of education in the shortest possible way. It is a Work of great simplicity, adapted to the capacity of the merest child.

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n8 6w

LADIES

MY Advertisement in this paper a year ago, was the cause of my forming many valuable acquaintances, which I trust they will not have occasion to regret. Hope to see them again as also many of their friends, and readers of this valuable sheet, who may visit the city or are in the way of sending for goods in my line. My place for the sale of HATS—CAPS and every description of FUR GOODS, is 173 Washington street, Boston. Wholesale Rooms, 2d and 3d stories. W. M. SHUTE.
o18 6w

LADIES' EXCHANGE,
192 WASHINGTON STREET,
BOSTON.

Geo. W. Warren & Co.

INVITE THE ATTENTION OF THE PUBLIC TO THEIR IMPORTATION OF

RICH AUTUMN GOODS.

182 CASES of choice styles of SHAWLS, DRESS and CLOAK SILKS, THIBET and MERINO CLOTHS; SILK VELVETS, from ¼ yard to 2 yards wide; RICH CASHMERES and MOUSSELINES; LACES; FANCY ARTICLES, &c. &c., purchased by our senior partner in France, Scotland, and England, and superior, in quality and style, to any we have ever received, are now in store, and will be offered at *suitable prices.* We would say "to the curious" that we have preserved the New York and Boston Custom House lists of Imports, from which they will learn, that we are the only retailers in this city, who *import* their Rich Goods, and consequently, that we can afford to sell much lower than those who buy their goods on this side.

We also invite attention to our

POETRY.

[For the Register.]

HYMN

BY A SUNDAY SCHOOL TEACHER.

'Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.'
1 Cor. 1 ii.

Sweet are the gifts which gracious Heav'n,
On true believers pours;
But the best gift is grace to know
That Jesus Christ is ours.

O Jesus! what rich drops of bliss
Descend in copious show'rs,
When guilty sinners such as we,
By faith can call thee, ours.

Differ we may in forms and creeds,
Learning and mental pow'rs,
But all the saints may join and sing,
Dear Saviour, thou art ours.

When hope with elevated flight
Towards heaven in rapture tow'rs,
'Tis this supports our faith and strength,
To know that Christ is ours.

Tho' Providence with dark'ning sky,
On things terrestrial low'rs,
We rise superior to the storm,
When singing Christ is ours.

Time, which in eager haste, the world
With all its wealth devours,
May take inferior things away,
But Jesus still is ours.

Marblehead. D. D. B.

[For the Register.]

MY WISH.

First, from my heart be thanks expressed,
For gifts of love, so kindly sent;
Heaven's rich and bountiful bequest,
To sinful mortals freely lent.

For health, and much-loved pleasant home,
For friends, most kind, both far and near,
For flowers, that in my pathway bloom,
Without which, *earth* were sad and drear.

Are these thy own, and canst thou ask
For other blessings here below?
Ah! these are counted but as dross;
Earth's pleasures often end in woe.

My wish is, that this sinful heart
From all pollution be set free,
That I may choose 'the better part,'
And strong in faith, my Savior see.

And, Heaven grant, my friends may walk
With me, the path that Jesus trod;
With hearts made pure,—with wisdom fraught—
A will subdued, and *one with God*. R. C.

HYMN.—By Milman.

'They shall look on Him whom they pierced.'

Bound upon the accursed tree,
Faint and bleeding, who is he?
By the cheek so pale and wan,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled, burning thirst,
By the drooping, death-dewed brow,
Son of Man! 't is thou! 't is thou!

Bound upon the accursed tree,
Sad and dying, who is he?
By the last and bitter cry,
The life breathed out in agony:
By the lifeless body laid
In the chamber of the dead:
Crucified! we know thee now;
Son of Man! 't is thou! 't is thou!

Bound upon the accursed tree,
Dread and awful, who is he?
By the prayer for them that slew,
'Lord! they know not what they do;'
By the sealed and guarded cave,
By the spoiled and empty grave,
By that clear, immortal brow,
Son of God! 't is thou! 't is thou!

O, STAY THOSE TEARS.

BY ANDREWS NORTON.

O, stay thy tears! for they are blest
Whose days are past; whose toil is done,
Here midnight care disturbs our rest;
Here sorrow dims the noonday sun.

For laboring virtues anxious toil,
For patient sorrow's stifled sigh,
For faith that marks the conqueror's spoil,
Heaven grants the recompense to die.

How blest are they whose transient years
Pass like an evening meteor's flight;
Not dark with guilt, nor dim with tears;
Whose course is short, unclouded, bright.

How cheerless were our lengthened way,
Did heaven's own light not break the gloom;
Stream downward from eternal day,
And cast a glory round the tomb!

Then stay thy tears; the blest above
Have hailed a spirit's heavenly birth;
Sung a new song of joy and love,
And why should anguish reign on earth?

A SONG FOR THE SEASON.

BY ROBERT F. GREELE.

Evening shadows fall around us,
Bidding toil and trouble flee;
Comes, at length, the hour that gives us
Peace and calm tranquility.—
Take the plough-share from the mould,
Place the sheep within the fold,
Pile the faggot on the hearth—
Banish care, and welcome mirth!

'Tis the hour when spirits roam
O'er the scenes they loved of yore,
And one slight and childlike form
Hovers now our hearthstone o'er;
Pointing with her airy hand
Upward to the Spirit-Land,—
Then, like mist at break of day,
Fading silently away!

Sister! oh! my bosom yearneth
Side by side to roam with thee,
And my heart in sadness mourneth,
Vainly longing to be free!
In the grave-yard, mouldering, lie
Forms once dear to you and I;—
But, though friends with me are few,
Thou, at least, wert *always* true!

Autumn winds are sadly tolling
Knells for the departing year,
And without the leaves are falling—
All is desolate and sere.
Where have gone the bright-hued flowers—
Where those sunny Summer hours?—
Sad the true, though stern, reply—
Earthly things were born to die!

Then, while mindful of our fate,
Let us get by heart the task:
They, alone, are truly great,
Who can toil, nor reason ask!
Humble though our lot may be,
Let us live contentedly;
And our star will ne'er grow dim,
If we put our trust in Him!

MISCELLANEOUS.

[Foreign Correspondence of the New York Observer.]

In the most important matter the Greeks are agreed; they *all* seek the maintenance of their national independence; all wish a great, powerful and free country; all, lastly, are ready to make generous sacrifices to preserve the sacred rights of religion and the state. But if they are agreed as to the end, they differ as to the means of its attainment.

It should be remarked, first, that there exists among the influential Greeks very different degrees of education and refinement, which contributes to give them different views. Some of their statesmen, having travelled a great deal in Europe, possess high intellectual culture, and share in all the opinions of modern times.—There is also a constantly increasing number of young men who, after having finished their education in the universities of France and Germany, bring back to their native soil liberal principles. But in the Peloponnesus and on the mountains, there are still *old feudal families*, as the *Colocotroni*, the *Mavromichalis*, the *Stratos*, who, with a numerous train of vassals, strive to exert a predominant influence. The chiefs of these families are warriors, famous for their exploits in the war of independence, and always disposed to decide by the sword political quarrels. These high military barons do not fear to resort to force at the polls, and the result is, that often the candidates chosen are rejected by the national congress.

Besides, the Greek nation is composed of two great divisions which have very distinct interests. Some, inhabiting the islands of the Archipelago, desire above all, protection for their maritime commerce. Others, engaged in cultivating their fields, or in mechanical pursuits, seek especially to secure the prosperity of these interests. Hence, a constant rivalry, and fresh struggles on almost every question.—The inhabitants of the islands are the most industrious and the richest; those on the mainland the most numerous. Both boast of the services they have rendered to the nation. The natural course of things will produce between them, we doubt not, a mutual harmony; each will abandon some of its claims to secure the rest; but the day of this good understanding is not yet come.

Foreign powers, as might be presumed, have taken advantage of these dissensions to interfere in the affairs of Greece, and to create a strong interest in their own favor. In this respect three parties may be distinguished: the *English* party, the *French* and the *Russian*.—The first try to bring the kingdom under the protection of England, believing that this is the only way of securing effectually the national independence. But this party is not popular.—The English cabinet is by no means favorable to the aggrandizement of Greece; for it fears that by forming too extensive a State, its own protectorate of the *Ionion islands* would be lost, and that it would meet with formidable rivals in the commerce of the East. England is therefore systematically resolved to maintain the present frontiers of Greece. A small, poor, dependant country, ever subject to the caprices of foreigners: this suits the British policy for Greece.

The *French* party is the most popular; and has now the preponderance in the cabinet of Athens; for France has no interest to humble nor to enfeeble Greece. On the contrary, her policy is to establish in Greece a strong, extensive, rich kingdom, which can counter-balance the action of Russia, and in case of war offer a barrier against the fleets of England. But on the other hand, the French party is often obstructed in its plans, disappointed in its hopes, because the cabinet of Paris is less powerful than those of Russia and England in the affairs of the East.

The *Russian* party reckons many adherents among the lower classes and the clergy, from the resemblance of their religious faith. The Greek church regards the Muscovite czar as the most solid support of its confession of faith and church government; it looks to him to defend it, both against Mahommedanism and against popish intrigues; and the emperor Nicholas has well-managed these sympathies, which will give him, when he shall judge proper, a pretext to renew his attacks upon the Ottoman empire.—He lets it be seen, more-over, that if he makes war one day upon England, he will join the Ionian islands to the kingdom of Greece. All this procures for the Russian party numerous friends; still, discerning men distrust the promises of Nicholas. They think rightly that a free people ought never to entrust to a despot the care of their destinies.

Each of these three parties is governed by an illustrious chief. At the head of the English party is *Alexander Mavrocordato* originally from *Chios*, and descended from one of the noblest Greek families. His grandfather and his father were *hospodars* or governors of Wallachia.—Mavrocordato, born in 1791 in Constantinople, received a superior education. His studies were specially directed to the acquirement of languages and of diplomacy; he speaks French, Italian, English, German. During the bloody contest against Turkey, Mavrocordato rendered signal services to his fellow-citizens. He came into the Morea in 1821, with a vessel loaded with arms and ammunition, was appointed soon after president of the executive power, sustained at *Missolonghi* a memorable siege, where he forced 12,000 Mahometans to take flight; and since then he has always occupied important posts in the government.

Mavrocordato is endowed, undoubtedly, with superior talents. He has invincible bravery on the battle field, and admirable forensic eloquence; he has also displayed on several occasions talents for administering the government. This statesman was long the idol of the nation; but now he does not even hold a seat in Congress, and the legislature inflicted upon him public censure in their last address to the king.—Whence this change of fortune? It is because of the insufferable pride which Mavrocordato sometimes shows. Inflated with his success, having become prime minister after the revolution of 1843, he has not the art so necessary in a constitutional government of managing his adversaries; he would not consent even to call into the cabinet General *Coletti*, his principal rival. In the elections he employed alternately bribery and force with the utmost effrontery.—Lastly, influenced by the advice of England, Mavrocordato has seemed to sacrifice the true interests of his country to those of the British ministry. Such are the causes which have led to his fall. He has returned to private life, after venting bitter and disdainful words against his antagonists; but his political career is not probably ended. He holds intimate relations with *Sir E. Lyons*, the minister plenipotentiary of England, and on the first favorable occasion he will resume the reins of power.

General *John Coletti* directs the French party; he is at this moment the principal member of the cabinet. Born in the small town of *Syraco*, he embraced with ardor the cause of the Greek insurrection. He stirred up the inhabitants of this town, encouraged them by his energetic words, and opened a way through the Turkish army. In 1822 he was sent to *Calamata*, as a member of Congress; and as he had studied thoroughly in the academies of Europe, he was one of the four members whom the senate appointed to prepare the new constitution for Greece. Invested next with important military offices, he displayed great capacity and boundless devotedness. When the country had acquired its independence, General Coletti was appointed ambassador to Paris. Here he learnt to esteem and love France. He contracted with our government strict ties; and on his return to Greece, he became naturally the head of the French party.

Less eloquent than Mavrocordato, perhaps less capable than him of governing Greece in a critical hour, General Coletti has a more agreeable character, more amiable manners, more habitual moderation and prudence. He did what he could to save his adversary from disgrace; and his great aim, at the present time, is to reconcile parties. Will he succeed in this? It is doubtful, because individual interests are mingled with party questions.

I have little information of *Metaxas*, the head of the Russian party. He originated in the Ionion islands, and is disgusted with English rule. Possessed of an immense fortune, he has nobly sacrificed it to aid the deliverance of Greece. He leans on Russia in order to avenge the Ionion islands oppressed by England, and to recover his domains in Cephalonia, which have been sequestrated by the lord-governor.—Metaxas is a warm patriot and a friend to Greek orthodoxy; but he has little oratorical talent, and his diplomatic qualities inspire but feeble confidence.

Such are the elements of the political condition of Greece. All is still unsettled, as I have told you, and a single spark could kindle a vast conflagration.

ILLUSTRIOUS MECHANICS.

Adam the father of the race, was a gardener. He had, however, a strange propensity for tasting unwholesome fruit, which produced very injurious effects, both upon himself and his offspring.

Noah was a shipwright, and a husbandman; he navigated the whole earth in his ark, and got 'seas over' in his vineyard.

Solomon was an architect, a poet and philosopher; his conduct, however, was not always by line and rule—he trod the circle of dissipation, was erratic in his imaginations, and violated his own maxims. His conscience and strength of mind however, reclaimed him, and his repentance is the most beautiful of the works which he has left for the contemplation of his species.

The Apostle Paul was a tent maker, and laborred with his hands at his vocation, while he endeavored to infuse into the minds of his fellowmen, the important truths of revelation. While he screened them with earthly tabernacles from the weather, he held above their souls the ægis of divine protection.

Mathew was a poor fisherman,—he relinquished his humble calling for that of a missionary, and toiled assiduously to draw men from the fiery billows of perdition.

Quintus Cincinnatus was a ploughman, and was invoked to the government and dictatorship of Rome. His labors in the political field were as successful as those upon the soil.

Arsaces was a private mechanic, and was called to found the Parthian Empire. He built up a powerful nation, and erected for himself a mausoleum of fame, which is indestructible.

Tamerlane, the Conqueror of Asia, was also a mechanic; he rough hewed Bajazet and carved his way to fortune and glory.

Massinelo, a Neapolitan Fisherman, was raised to the command of 50 thousand men, and gave up fish lines for bayonets, and river seins for scenes of carnage.

John, of Leyden, in Germany, was a tailor, and rose to the dignity of King. He cut for himself a bad piece of work however, and afterwards came to a miserable end. His goose did not fly well.

Zeno, the famous Bishop of Constantia, who had the largest diocese in that country, was a weaver. He directed his attention to the habits both of soul and body.

Stephen Tudiner, a hatter in Upper Austria, was made General and commanded sixty thousand of an army. He made hats for others, but preferred for himself a chapeau.

Walmer, a shoemaker succeeded him in command, but was slain by Count Papenheim. He converted his awl into a sword, but 'his *last* state was worse than the first.'

Mr. Edmund, a baker, of Sterling in Scotland, showed such unparrallelled bravery in the Swedish wars under that 'thunderbolt of war Gustavus Adolphus,' that he was made a General. A maker of bread, might be supposed to know how to rise.

Peter the Great, Emperor of Russia, worked at ship building. He learned the Russian Bear how to manage a boat.

Louis XVI., of France, was one of the best watchmakers of his reign. He forgot the burdens of power in following the light footsteps of time, and escaped the fluttering parasites, on the pinions of chronometers.

William the IV., of England, was a sailor, and rose from the forecastle to the throne; he managed the ship of State with nautical address, and, beat her a considerable way up the harbor of Reform.

Benjamin Franklin was a printer, philosopher and statesman. He drew lightning from Heaven, and left his name in large caps upon the annals of his country.

George Washington, William Henry Harrison, and Andrew Jackson were farmers. From the pursuit of agriculture they went forth to pursue the enemies of their country, and from the fields of death gathered the 'Golden Immortal.'

Sir Richard Arkwright, who first conceived the idea of spinning cotton by means of machinery; passed the earlier days of his life in pursuing the humble occupation of a barber. His genius proved brighter than his razors.

John Leslie, Professor of Natural Philosophy in Edinburgh, was the son of a poor farmer in Largo, of Scotland. He was employed in the capacity of herdsman. His pencil was a stick, and the ground his slate. From being the companion of cattle, he became the peer of learned men.

James Ferguson was in earlier years a shepherd; watched the stars at night like his predecessors of Chaldea, and like them was led by his favorite planet to the contemplation of the goodness and magnificence of the Deity.

A Fight at a Chapel. A regular row occurred on Sunday morning last, at the Primitive Methodist Chapel, Dawgreen, Dewsbury, in consequence of one of the mortgagees (who is also one of the trustees) having sold his mortgage to another sect (it is said the Baptists), and engaged to give possession to their preacher on Sunday morning last. This having got to the ears of the other trustees and Sunday School teachers, they secured the keys of the chapel, and on the arrival of the minister and some friends an attempt was made to obtain them by force, which was the cause of a general row. It is said as many as seven battles were going on at once out of doors, besides the tumbling over forms, &c., in the school, the children running screaming home, and the teachers eventually ejecting the intruders. The chapel was not opened for service until afternoon, when all went quietly on as usual, and the concern is now put into the hands of the lawyers. [English paper.

Knowledge did n't teach Charlemagne to sacrifice his own desires to the happiness of any living creature; it neither made Augustus respect the life of Cicero, nor the pupil of Aristotle to restrain his passions. Mirabeau, the genius of the French, was a monster of depravity; and Robespierre himself, was a man of education. Knowledge, on the contrary, when undirected by virtue, is made the servant of vice, and has in all ages produced most fearful consequences.

Health and Temperance. One of the New Bedford whalers has just completed her fourth successive and successful cruises after whales within eight years, and has brought home upward of thirteen thousand barrels of oil. The crew consisted of thirty men, and during that time no spirits of any kind had been allowed on board as a beverage on any occasion, nor had any man died of disease, or been seriously sick.

Death-bed Advice of Walter Scott.—When Walter Scott was dying, he called his son-in-law, Mr. Lockhart, to him and said: "Lockhart I may have but a minute to speak to you. My dear be a *good* man—be virtuous—be religious—be a good man. *Nothing else* will give you any *comfort* when you come to lie here." The death-bed is a revealer of the heart. No man gives unwise advise or bad counsel here.

Planetary Worlds. All the Planets, save Mercury, are now above the horizon at 7 o'clock P. M. and four of them seen with the naked eye, not to be mistaken. Jupiter in the East, Mars in the S. East, Saturn a few degrees West and nearer the zenith, and Venus in the South West.

Revenue and Expenses of the United States—Official. The account prepared by the office of the registry of the treasury, of the receipts and expenditures of the United States for the fiscal year ending June 30, 1844, gives the following statement:—

The receipts of the United States for the year ending June 30, 1844, were as follows:

Customs,	$26,183,570 94	
Internal revenue,	1,777 34	
Public lands,	2,059,939 80	
Miscellaneous,	1,075,419 70	
		$29,320,707 78
Loans and treasury notes,		1,877,847 95
Total receipts,		$31,198,555 73

The expenditures of the United States for the year ending June 30, 1844, were as follows:

Civil list,		$2,454,958 01
Foreign intercourse,		636,079 66
Miscellaneous,		2,554,146 05
Military service, exclusive of pensions and Indian department,		5,218,183 66
Revolutionary and other pensions,		2,032,008 99
Indian department,		1,256,532 39
Naval establishment,		6,498,199 11
		$20,650,108 01
Public debt,		12,991,902 84
		$33,642,010 85
Balance on hand June 30, 1843,		39,185,284 74
Receipts year ending June 30, 1844,		31,198,555 73
		$70,384,840 47
Expend. year ending June 30, 1844,		33,642,010 85
Balance on hand June 30, 1844,		$36,742,829 62

The report gives a summary of the receipts and expenditures for each year, from the 4th of March, 1789, when the constitution went into operation, to the 30th of June, 1844. The total receipts during the whole period, from the several sources of revenue, were as follows:

Customs,	$812,828,842 55	
Internal revenue,	22,270,879 01	
Direct taxes,	12,744,737 56	
Postage,	1,092,227 52	
Public lands,	114,973,406 54	
Dividends, sales of stocks & bonus,	21,569,659 66	
Miscellaneous,	21,094,282 68	
		*1,005,115,252 59
Loans and treasury notes,		224,235,522 49
		$1,229,350,775 05

*The footing of the official document, though it does not tally with the figures given. The discrepancy ($1,458,782 93) is explained by a note which says that that amount is to be deducted from the aggregate receipts of 1829, but does not tell from which particular item of the report it is to be deducted.

The expenditures during the same period were as follows:—

Civil list,	$63,855,524 82	
Foreign intercourse,	36,166,868 16	
Miscellaneous,	64,107,720 70	
Military service,	286,998,357 08	
Pensions,	54,012,484 80	
Indian department,	42,803,488 12	
Naval establishment,	179,933,124 45	
		729,877,568 13
Public debt,		464,730,377 30
		$1,192,607,945 43
Total receipts since 1794,		1,229,350,775 05
Do. expenditures do.		1,192,607,745 43
Balance on hand June 30, 1845,		$36,742,829 62

The Philosopher's Stone. The eccentric, but brilliant, John Randolph, once rose suddenly up in his seat in the House of Representatives, and screamed out at the top of his shrill voice—

"Mr. Speaker! Mr. Speaker! I have discovered the philosopher's stone. It is—Pay as you go!"

John Randolph dropped many rich gems from his mouth, but never a richer one that.

"Pay as you go," and you need not dodge sheriffs and constables.

"Pay as you go," and you can walk the streets with an erect back and a manly front, and you have no fear of those you meet. You can look at any man in the eye without flinching. You won't have to cross the highway to avoid a dun, or look intently into the shop windows to avoid seeing a creditor.

"Pay as you go," and you can snap your finger at the world, and when you laugh, it will be a hearty, honest one. It seems to us sometimes, that we can almost tell the laugh of a poor debtor. He looks around as though he was in doubt whether the laugh was not the property of his creditors, and not included in articles "exempted from attachment." When he does succeed in getting out an abortion of a laugh—for it is nothing but an abortion—he appears frightened, and looks as though he expected it would be pounced upon by a constable.

"Pay as you go," and you will meet smiling faces at home—happy, cherry-cheeked smiling children—a contented wife—a cheerful hearthstone.

John Randolph was right. It is the philosopher's stone.

American Antiquarian Society. At the annual meeting of this society, at the Antiquarian Hall, Worcester, on the 23d inst., the following officers were elected for the year ensuing:—Edward Everett, President; John Davis, Vice President; Levi Lincoln, James C. Merril, Charles Lowell, Samuel M. Burnside, Frederick W. Paine, John Green, Joseph Willard, Emory Washburn, Stephen Salisbury, Samuel Jennison, Counsellors; John Pickering, Secretary Foreign Correspondence; Benjamin F. Thomas, Secretary Domestic Correspondence; Alfred D. Foster, Treasurer; Stephen Salisbury, Samuel F. Haven, Peleg W. Chandler, Committee of Publication. The society is in a prosperous condition, with a fund exceeding $28,000. It was announced that arrangements were in progress for the publication of a new volume of Archæologia, to be made up in part of the earliest records of the Colony of Massachusetts Bay, containing matters of great interest which have never yet been printed. These begin with the formation of the company in England, and embrace every variety of public transactions, including many that would now be deemed private, to about the year 1640. [Ægis.

Pennsylvania Iron. The high price of iron has stimulated the manufacture of iron in this country, so that it is estimated one third of the iron made in the world, will be manufactured in the United States the coming year. A very few years will suffice, at this rate to put us far ahead of Great Britain in this production. Two years ago there were but two anthracite furnaces in Pennsylvania, there are now no less than *twenty seven*, in active operation, consuming 500,000 tons annually.

The Mouton company, a large company which has just got its works in operation at Danville, Penn., has sent specimens of railroad iron of pattern to New York, and offers to deliver it at the works at $75 per ton.

The most extensive iron works in the United States are probably the Mount Savage works, near Cumberland, Md. The head manager of this concern has a salary of $10,000 per annum, and the assistant agent who represents the English stockholders receives $5000 a year.

The Philadelphia North American says of the Iron Works in the State of Pennsylvania, it would be a curious enquiry for some gentleman, having the facts at his command, to ascertain the amount of labor employed in these immense works tracing that labor through all its operations, the effects upon the business of the neighborhoods where the different works are located, the advantages to the agricultural interest and the results to the trade and commerce of the metropolis of the Commonwealth.

Serpentine. A quarry of the most beautifully variegated marble, commonly called Serpentine, has been lately discovered in Florida, a few miles from this village. Specimens which surpass the Egyptian in beauty and variety of colors and susceptibility of polish, have been shown us, which we learn are a fair sample of an inexhaustible mass. An enterprising company have purchased the quarry and preparations are being made to work it. The grain is finer and the structure more compact than that of the other marble in this region, and when polished in thin slabs the clouds and different shades of color are of great beauty. [North Adams Transcript.

Persons who are always cheerful and good-humored, are very useful in the world; they spread an atmosphere of peace and happiness around them.

SPLENDID NEW WAREHOUSE.
224
WASHINGTON STREET,
Corner of Summer Street,
BOSTON.

SHAWLS
At Low Prices.

HENRY PETTES & CO.

Inform their friends and the public, that in their new and splendid Sales Room in the second story of their warehouse may be found

AN ENTIRE NEW STOCK,

Consisting of more than *five thousand* Extra Rich and Fashionable Shawls, Mantles and Scarfs, of every novel or permanent variety of Parisian Cashmere Square Shawls—selected in Europe expressly for their own trade—and an elegant assortment of

SUPERB LONG SHAWLS,
And also several invoices of
CANTON CRAPE SHAWLS,
Scarfs and Cravats which at present are the leading article in Paris and New York. Also,
COMFORT SHAWLS,
Of all sizes, styles, and prices.—The whole together forming so great a variety that wholesale or retail purchasers will find it for their interest to purchase here in preference to any other establishment.

RICH SILKS,
Of an unrivalled quality,—full yard wide,—manufactured expressly for our own trade. Also, very superior
JET AND BLUE-BLACK SILKS,
warranted not to spot with acids.

RICH DRESS GOODS,
Of the latest importation, and every fashionable style; Thibets, Highland Plaids, and every other new article for
LADIES' CLOAKS.

AMERICAN PRINTS and COTTONS, LINENS, DAMASKS, HOSIERY, GLOVES, and all other articles usually found in a complete Dry Goods Store. Our object is to secure a large and
POPULAR TRADE,
by marking every article
At a very Low Price.

CARPETINGS.

The subscribers are now prepared to show to their customers their large and splendid stock of CARPETS, selected for the *retail trade*, consisting in part of *SUPERFINE CARPETINGS, DOUBLE SUPERS, THREE PLY and NEW NOVEL and BRILLIANT LONDON BRUSSELS CARPETING.*

The whole stock has been selected with great care. The collection of patterns is rare and beautiful. The Brussels Carpets are particularly worthy of attention.

In addition to the above, we have a fine assortment of PAINTED FLOOR CLOTHS, RUGS of all kinds, and every article in this line.

WE HAVE BUT ONE PRICE,
And *strangers* can purchase with the same confidence as though they were perfectly acquainted with goods and markets.

IN ADDITION
To the above we offer a large stock of Carpets and Dry Goods at *wholesale*, of novel styles, and well worthy the attention of those selecting.

Fashionable Goods,
For City and Country Trade,
NO. 224 WASHINGTON STREET,
CORNER OF SUMMER STREET.
HENRY PETTES & CO.
13s 2m

NEW FALL & WINTER GOODS.
DANIELL & CO.,
No. 201 Washington Street.

We have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,
Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,
An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.
We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

AA THIBET CLOTHS.
We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the genuine heavy double twilled goods, warranted equal to any imported.

ROB ROY AND GALA PLAIDS, FOR CLOAKS.
Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of

MOURNING GOODS.
Linen Sheetings and Shirtings; Damask Cloths, and Damask by the yard; Napkins; Scotch and Russia Diaper; Flannels; Cottons, and all other kinds of

HOUSEKEEPING GOODS.
FRENCH LAWN & LINEN CAMBRIC HDKFS; HOSIERY AND GLOVES.

ON THE SECOND FLOOR
We have a beautiful assortment of all kinds of
SHAWLS:
RICH LONG AND SQUARE CASHMERE SHAWLS, in different colors; various styles of HEAVY WARM SHAWLS; CASHMERE SCARFS.
SUPER WIDE SHAWL VELVET.
Bath, Whitney and Rose Blankets; Livingston and Imperial Quilts; Embossed Piano and Centre Table Covers.

ON THE THIRD FLOOR
We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.

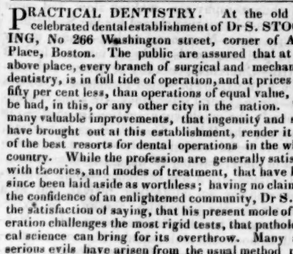
☞ Our business is conducted on our long established principle of marking our goods at a small profit, and
ONE PRICE.
DANIELL & CO.,
o4 201 Washington st.

MINIATURE EDITIONS. Beautiful miniature editions of the Poets, viz: Scott, Campbell, Mrs Sigourney, Mary Howitt, Montgomery, Kirk White, Southey, Coleridge, Wordsworth, Cowper, Thompson, Pollok, Goldsmith, Gray, Elliot, Rogers, Milton, Eliza Cook and Mrs Norton; Poetry of the Passions, Sentiments, Affections, Flowers, Lallah Rookh, Lady of the Lake, Autumn Flowers, Gems of American Poets, Sacred Songs, Loves of Angels. Also, beautiful miniature editions of Clark's Scripture Promises, Exiles of Liberia, Vicar of Wakefield, Johnson's Rasselas, Moore's Private Devotion, Pure Gold, Paul and Virginia, Sacra Privata, Young's Night Thoughts, Token of the Heart, Token of Remembrance, Token of Affection, Token of Friendship, Spare Minutes, Casket of Jewels.
For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o18

FURNITURE WAREHOUSE.—ON THE CASH SYSTEM. *BEAN & WILLIS,* No 12 Cana Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.
Our Furniture will be found to be of the best quality. All our Feathers are Kiln Dried. Beds and Mattrasses are warranted sweet and free from moths.
WE SELL FOR CASH ONLY—consequently we suffer no losses from bad debts.
Cash Purchasers who do not wish to pay an extra profit to make up for losses sustained by the credit system, are invited to call and examine our stock.
o11

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated



BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.
This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.
The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.
The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.
REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.
RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
s7 yr

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.
Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.
☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.
my24 tf

A NATURAL HISTORY of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles, and Insects. By Mrs Mary Trimmer. With 20 Engravings. Abridged and Improved: particularly designed for Youth of the United States, and suited to the Use of Schools, with questions.
Published and for sale by S. G. SIMPKINS, 21 Tremont Row. o18

WHEWELL'S MORALITY AND POLITY. The Elements of Morality, including Polity, by William Whewell, D.D., author of the History and Philosophy of the Inductive Sciences, in 2 vols, 12mo. Lately published and for sale by JAMES MUNROE & CO., 2 School